

THE
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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Pre-existence of our Lord and Saviour Jesus Christ, as declared in the Scriptures of the Old and New Testament. With Occasional References to the Opinions of both Jews and Heathens upon this Subject.* By JOSEPH ALDERSON, M. A. Rector of Hevingham, and Rector of Oxwick, Norfolk. London: T. Cadell. Edinburgh: W. Blackwood. 1832. 8vo. Pp. xx. 356.

It appears by the Clerical Directory, that Mr. Alderson was instituted to the Rectory of Hevingham in the year 1787, and to the Rectory of Oxwick in the year 1810. He must therefore have nearly numbered, if he has not actually outnumbered, the threescore years and ten of his earthly probation. "*An old disciple*," indeed, and one whom we could have been led to honour, as a *father* in the faith which he has been supposed to have delivered during forty-five long years to one, and for twenty-two long years to another, portion of his Master's flock, over whom he has retained the office of an overseer, and by whom he has been paid, as the *consistent* and the *conscientious* pastor, in a Church to whose doctrines he has sworn assent, and of whose cause he must have been, and is, either a faithful and a just defender, or the traitorous betrayer and enemy! For twenty-two years in one instance, and for forty-five in another, he has either preached truth or falsehood; has either taught the "*truth as it is in Jesus*," whole and undefiled, or has, mingling the "*word of God*" with "*the traditions of men*," proclaimed a religion which is not of God, and taught a doctrine which has been the fruit of a proud self-sufficiency, and an unauthorised adaptation to individual notions of that which the apostle has declared is of "*no private interpretation*." Standing already on the verge of that eternity to which he is fast hastening, the "*old disciple*" offers to the contemplation of the world an awful and an interesting spectacle; and it is with respect and with reverence that we would wish to gaze upon it.

We behold the minister of God, from whom must have flowed either happiness or misery, eternal and unchangeable, to thousands, and perhaps tens of thousands;—for unto him has been committed the fountain of knowledge, from which are the issues of life or death to all within his sphere of pastoral and official duty;—we behold him about to surrender up his stewardship, either, like Paul, proud to have “finished his course with joy,” or trembling, like the apostate Judas, at the discovery of his treason.

Such a spectacle cannot but be full of consolation and delight, where we recognize the spirit and the power of the great Captain of salvation evidenced by the bright records of a life of purity and zeal, and by the confession of an honest and a faithful heart; but inexpressibly painful is it, to reverse the picture—inexpressibly painful is it, to behold a man who has grown grey in the outward service of the Church of Christ, bequeathing to posterity, as the last and best proof of his devotedness to his Redeemer, the *record of his own disgrace*, and his testimony *against* the truth of that Gospel through which he has lived honoured and respected, till time has crowned him with the reverence of a patriarchal name. We say not to which of these classes the author now before us may belong; if we may trust the sentiments avowed by him in various pages of his work, the “charity that hopeth all things” would lead us to believe that he has not approached the awful period of his present life with a “lie in his right hand;” the zealous language of his “Preface” clearly forbids so harsh a construction of his views or motives; but nevertheless we impeach him of hostility to the Church of England, and of a cowardly and hypocritical possession of her emoluments and offices, and of a treasonable denial of the doctrines which she teaches; and which *he* must either have taught, knowing that he did not believe them, or refusing to teach, or teaching them in part, was paid for teaching them perfectly and purely! We condemn him, from his own published statements, as an impostor, if his book proclaims his *real sentiments*; and as a hypocrite, if he has not taught them from his pulpit: for the man who subscribes to the articles of the Church, and then teaches doctrines that deny those articles; or who holds an office in the Church, whilst dissenting from her creed, must be an impostor or a hypocrite, whatever may be the sincerity of his *doctrines*, or the strength of his conclusions in favour of his *belief*. How any man can dare to enter a pulpit of the Church of England, whilst openly denying the divinity of his Saviour; or can presume to ascribe divine adoration, in the name of his congregation, to a “creature;” surpasses the ideas of plain, simple-minded people, who have been taught that “*sincerity*” and “*truth*” are before all things necessary. We envy not the feelings, or the *want of feeling* rather, of that man who, in the face of his congregation, can stand up boldly at the altar of his God, and say, as the

Church bids her ministers declare on the Feast of the Trinity: "We give thanks unto thee, O Lord, who art one God, one Lord; not one only Person, but *three Persons in one substance*; for that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, *without any difference or inequality*," whilst in his heart he professes to think that "*this Son cannot be Deity*," (see p. 144.) sealing his confession to what he thinks a lie, by the oath or sacrament of that Son's institution! We envy not the satisfaction of that man, who, proclaiming to the world, "*that the resurrection of the body cannot be defensible on Scripture grounds* (p. 42.), yet every Sabbath twice confesses, in the services of the day, "*I believe in the resurrection of the body!*" We envy not the self-approval of that man who, having uttered in the Church, times without number, "I believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, *God of God, Light of light, very God of very God*;" who having called God to witness that he subscribed *conscientiously* to that article of the Church which declares that "*the Son, which is the Word of the Father, is the very and eternal God*;" and also to that which states that, "*in the unity of the Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost*;" publishes, that "*what is attributed to Jesus, the Son of God, makes it impossible that he should be spoken of as God!*" (p. 161.) and that "*the terms 'Son,' 'Word,' 'Word of God,' have no allusion to the individuality of Jehovah!*" (p. 79.); that "*the name Son has no reference to Jehovah's essence*" (p. 336.); and that the expression *God the Son*, "is equally unscriptural!" (p. 337.) What, we ask, can be the feelings of such a man? We assert not that he is inconsistent for saying that Jesus Christ is not God, if he really believes that he is not God; but we say—and all honest men will absolve us from error or unfairness—that the man who so believes of the Saviour is a hypocrite and an impostor, if he lives by teaching the doctrines which assert the contrary: who, after having received for nearly fifty years the wages of his ministry from a Church which professes *Jesus to be God*, at the close of his career, issues a testament to prove that he believes that *Jesus is not God!* It matters not how late or how early in life he may have come to such a conclusion: a *sincere man* could not have remained a minister of the Church of England, whilst holding such opinions, for a single hour; and an *honest man* would have scorned to have been a partaker of the altar, the *God* of which he openly rejects. But "*heresy*" can perhaps tolerate this and more; and "*heresy*" is what Mr. Alderson is guilty of, however he may plume himself on his jesuitical skill in asserting, as he has done in his Preface, that "to his own Master he must stand or fall," and that "none but Papists will demand a uniformity of faith in mankind."—Pp. xv. xvi.

It was with some degree of pleasure that we first saw announced the title of this volume, for undoubtedly that title involves some of the most interesting and powerful arguments for the *divinity* of Christ; but it was with shame, and disappointment, and regret, that we discovered how wickedly the consideration of the *pre-existence* of the Saviour has been perverted from its only true and legitimate end, by a man who styles himself a minister of the Church of England. We have accused him of *heresy*. Leaving then the question of his sincerity or his insincerity, his honesty or his dishonesty, out of the question for a while, we will proceed to state the opinions which he has advanced, thereby proving the justice of our condemnation, and the ground of our regret. To wade however through the tissue of absurdity, false reasoning, corruption of the text of Scripture, evasion of the truth, and general inconsistencies of argument, is not our intention here; we have once found our way through this tangled labyrinth of words, and have no desire to burden our readers with a similar painful trial of patience. Suffice it to say, that there is scarcely a reason given which has not been given for the thousandth time by the Arians of the present and former ages; whilst arguments opposed to Arianism have been warped into its service, (p.75.); and the heretical notions of other misbelievers, and of heathens also, have been mixed up with them, (the writer all the while, and with some shadow of reason, disclaiming connexion with Arians and Socinians, *et hoc genus omne* — for Arians and Socinians never went so far into the depths of false reasoning and ridiculous conjecture), whilst the author of this farrago professes to hold the doctrine of a "*Trine-plurality*," and to be zealous above measure to convert Jews, and Infidels, and "*the ministering servants of the Most High God*," to the knowledge of the "*Truth!*" Yet at the same time, it must be observed, that there is much of a mischievous tendency in his lucubrations, which even has no place amongst the errors of his doctrine. We are all too near to ourselves to see ourselves; and thus whilst this rector of two livings is preaching about salvation, he is actually invoking in his service the spirit of disobedience to all acknowledged sources of authority in scriptural matters, and making his boast of designing "*to exalt the glory of God in a consistent interpretation of his word*," (see p. xiv.); whilst he is exercising his talents, and exhausting all his learning (which, by the way, is as specious as his professions), in *depriving his Saviour of his greatest "glory," as God, by an "interpretation of his word," "consistent" only in its rejection of all honesty, and in its substitution of conjectural or purposed emendations, and additions, and subtractions, to suit his own preconceived and otherwise untenable hypothesis!* But what can we expect of *consistency in interpretation* from one whose *consistency of life* is so completely *sui generis*?

"The Pre-existence of our Lord and Saviour Jesus Christ,"—is, we have always considered, the strongest possible testimony to his *divinity*, and as such it has been held by all the Christian churches of ancient and modern times. Some *Unitarians* have denied his pre-existence altogether, and so far have been consistent with themselves; for they cannot but have acknowledged that he, who was "with the Father before all worlds," must have been "God over all, blessed for ever." Here, however, we have a *Trinitarian*, the preacher of a "*Trine-plurality*," who comes forward with a scheme of *humanity* so wretchedly wanton, that we cannot but believe, no setter forth of strange gods ever yielded to him the palm for the invention of a method to reconcile things which are, and ever must be, on such a supposition, as wide asunder as is light from darkness. The *humanity* of Christ, according to the old heresies, is a consistent *humanity*; but according to this new method of interpretation, his *humanity* is as *distinct* from the *humanity* of man, as the comprehension of the author seems to be from that of a man of common sense. He tells us gravely, and attempts to prove it by no ordinary display of Hebrew and of Greek etymology, that our Saviour existed *not from eternity*, but from the time of his creation only, and *as man*. To shew this, he enters into a long argument to prove *what humanity* is (see Chap II.), and asserts that "the external form," the body, is *neither a necessary nor an essential part* of humanity.

If it be, (he says) the Pre-existence of the Saviour, the Man Jesus Christ, before the world began, must be a chimera, a groundless imagination: and all that has been affirmed on this subject deserves no more attention, from the diligent searcher into the truths of revelation, than the frantic effusions of a lunatic. But on a point so important, and as it is maintained by them who uphold this doctrine, so fundamental, it is not what this or that man advances, but what Scripture saith. To this law and testimony, therefore, recourse must be had. If Holy Writ contain nothing on this subject, or is not so explicit that "he may run who readeth it," it ought to be dismissed as an idle speculation, and they who have employed their time and their talents on such discussions, should be pronounced to have done something much worse than trifling with the gifts which heaven, in its bounty, has bestowed upon them.—P. 29.

To undertake an examination of the employment which he makes of the words *אֵלֶּים, אֵלֶּים, אֵלֶּים*, would be useless: he comes, however to this *logical* conclusion: that as—

An Image is not the same with that which it represents: But Jesus Christ is the Image of God, or Jehovah Aleim: Therefore, Jesus Christ is not the same with God, or Jehovah Aleim, whom he represents.—P. 31.

Two other equally curious arguments occur in a note on page 320.

Secondly, it may be said that,

What is revealed cannot be beyond all created capacity to understand: But

The doctrine of a Trine-Plurality in Jehovah is revealed: Ergo

The doctrine of a Trine-Plurality in Jehovah is not beyond all created capacity to understand.

And again :—

What is beyond all created capacity to understand, cannot be revealed: But
The Essence of Jehovah is beyond all created capacity to understand: Ergo
The Essence of Jehovah is not revealed.

Corollary. The doctrine of a Trine-Plurality in Jehovah as revealed in Scripture cannot relate to the Essence of Jehovah, but must have reference to a Trine-Plurality of Operations. For if it speak not of what Jehovah is, it must speak of what He does.—Pp. 320, 321, note.

From the above it is clear, that Mr. Alderson considers himself fully capable of understanding the mystery of the Trinity, and in that respect as capable of comprehending every thing which Scripture has left unrevealed, in compassion to the ignorance and weakness of mankind. And in good earnest he has attempted to prove his superior powers of understanding over all his species, past or present, by inventing a nature for the Saviour, which is certainly not *human*, except according to his own ideas of humanity, which are founded on the opinions of *heretics* whom he professes to dissent from, and which he disclaims as his own (p. 27.), whilst boasting that he “differs from all that have left their sentiments on record.” (P. iii.)

Certainly his scheme of Christ’s *humanity* and his *pre-existent* humanity, “*an individual of the human species, not the or a human nature,*” (p. 79.) is most original. The fifth chapter of his work is dedicated to the purpose of shewing that there is “a distinction between the essence of man and the form under which he appears;” and having, as he concludes, satisfactorily described in what this distinction consists, proceeds to shew *from Scripture*, that—

While it will, as it ever must, be impossible, while we are in the body, to understand what his Essence is, yet it will be evident that his essence is not that of the Most High incarnate in human nature, but of a creature which has the pre-eminence in all things, an Inward Man or Soul in union with a Body, which is appropriate to and distinctive of the Human race alone.—P. 130.

Can a version of the text [Luke i. 35.] under consideration be vindicated by a Protestant Church, which confirms the Popish blasphemy of a woman being the mother of Jehovah; which she must be, if that, which was conceived in her womb and issued from it, was an Incarnation of Jehovah?—P. 136.

How strong a confirmation does every part of the affecting history bring, that it is a Man, an Incarnate Individual of the human race, of whom the whole is spoken! —P. 138.

The multiplied and concurrent testimonies contained in this chapter of Jesus as a distinct Individual of the human race, in connection with his giving to himself and receiving from one of Lazarus’ sisters the appellation of “Son of God,” in the view already taken, would be sufficient to put the matter beyond a doubt, if there were no other Scriptures to corroborate them.—P. 141.

If other proofs were necessary to shew the futility of the idea that Jehovah was Incarnate, the recorded character of Jesus Christ in the apostolic writings when he was manifested in the flesh would be sufficient. Has his conception in the womb of the Virgin, his distinction at the future birth as a male child, the prophecy of his royal estate as the successor to the throne of his father David, the continuance of that government and kingdom, any thing to do with a Human Nature, a something falling short of Individuality, which was assumed by Jehovah, and which if it was a corporifying of Jehovah must speak of Mary as the mother of God or Jehovah? Do not these several circumstances rather carry with them decisive marks of an Individual of an order of Beings similar to her of whom he was born; similar also to him whose kingdom he was to inherit? Have his humility and lowliness of mind, his self-denial, his content in the mean condition in which he was born and lived,

any thing in common with a Human Nature, or a something short of Personality? Do they not denote the peculiar character of an Individual of that nature, and distinguish him from every other of the human species? For of whom could it be said as it was of him, "He knew no sin," "He is altogether lovely?" What in short have his faith and frequent and extended exercise in prayer, together with his ardent thanksgiving and praise to the Father, to do with a Human Nature, or, which cannot be too often repeated, of that which falls short of Personality? Do they not designate an Individual character strikingly contrasted with the rest of the sons of men, and infer an absurdity of the grossest kind as often as the assertion is made, that he who prayed and thanked, and praised Jehovah, was Jehovah himself corporified?—Pp. 118, 119.

What Son can this be to whose image we are predestinated to be conformed, but he who was the First-born among many brethren, and therefore could not be Deity?—P. 144.

Zeal for the honour of Jehovah Aleim appears to have prevented the acknowledgment of the Pre-existent glory of the Redeemer as a Man, but it is a zeal unconnected with a knowledge of his way from the beginning, and of Him who is The Way and The Beginning.—P. 145.

What else is portrayed here but a Creature, pre-eminent indeed in all things, but a Creature who had all things from the Father's bounty!—P. 155.

Can Beings with a more marked distinction of Personality, or opposition in Essence, be found than God and his Son Jesus? Can it with any propriety be said of the Inward Man or Soul of the Man Jesus Christ, that Pilate was determined to let it go? A body may be held by fetters: not so a Soul.—P. 163.

1 John i. 7. No comment is necessary to establish the reference of the words "His Son" in this place to the body which Jesus Christ assumed of the Virgin Mary, or to shew that they can have no relation to Deity. Could God bleed? Could the Soul or Inward Man of the Redeemer shed any blood?—P. 165.

The peculiar marks by which the Individual creature-character or Personality of Messiah is distinguished from Jehovah, makes it impossible that he should be an Incarnation of Jehovah, according to the orthodox scheme: and the words of Jehovah himself, place an insuperable bar against the supposition of his embodying himself in the creature of his hands, to whom he swore that he would give him an everlasting dominion which shall not pass away, and a kingdom which shall not be destroyed.—P. 88.

Considering him, however, as the Son of God incarnate of the Virgin, it would be sufficient to do away any suspicion of Identity between Jehovah and Messiah, to say that Anointing cannot possibly be predicated of Jehovah. But the opposition is distinctly stated to be, first against Jehovah, and secondly, against his Messiah. Could such a distinction have been made if Jehovah and Messiah were one Individual existence, a Monad, as man on earth is, subsisting of a soul and human flesh? Or would Jehovah have said of Himself, "I am anointed נִמְשָׁח special king מֶלֶךְ (the * is paragogic as in Ps. cx. 4.) upon my holy hill of Zion."?—P. 80.

These quotations we have produced, in order to leave the author to declare his own meaning, and we produce one more, because it still further illustrates that meaning which, we humbly confess, we do not understand.

But this Person of whom Jehovah speaks, has likewise other characters of Individuality as a Man, as well as a distinction from Jehovah. He is a Shepherd, who was to be smitten, and whose sheep were to be scattered. And, what is still more decisive, he was the Man, not the Human Nature, but an Individual of that nature with a peculiar note of sexual distinction, זָכָר, who should be not Jehovah become man, not Jehovah corporified, but the Fellow עֵשֶׂת "associate" of Jehovah; or in the language of John x. 3, "I and my Father are one."—ch. xiv. 10, "Believest thou not that I am with the Father, and the Father with me?" The identity of Jehovah with Messiah, making them, as many do, convertible terms, or the embodying of the Divine Essence, or, according to others, the Descent of One of the Trine-plurality from heaven, who, by the co-operation of the Holy Ghost, assumed in the womb of the Virgin the nature of Man, appears to be a doctrine which has no countenance from the Scriptures above quoted.—Pp. 97, 98.

These passages are Zech. vi. 12—13, and xiii. 7.

Need we go further? But our readers will bear with us whilst we state a few of the means by which this Clergyman has arrived at his conclusions. To refute them we should consider labour lost; for whilst such works as those of Drs. Burton, Faber, Pye Smith, &c. &c. are extant, this would be a "work of supererogation." The divinity—the *pre-existent divinity* of our Lord and Saviour Jesus Christ, stands on too solid, too firm a foundation to be shaken by the new-fangled dressing up of the old heresy, which has *never* been exhibited except in contact with insincerity, unfairness, and all neglect of legitimate reasoning.

In the first place, then, he denies that *θεός* means God in an infinity of places, where if it does not mean God, it means *nothing*. In the next place, in 1 Tim. iii. 16. *θεός* is made to be a substitution for *ὁς*, or to mean "Mediator;" and *ἐν ἀρχῇ* not to mean "in the beginning," but by the "beginning," i. e. "*the first creature*." That eternal argument, 1 John i. *θεός ἦν ὁ λόγος*, against which the gates of hell cannot prevail, is carefully proposed as an error for *ὡς θεός ἦν ὁ λόγος*; and by a similar legerdemain, Sharpe's First Rule, and Bishop Middleton's Canons on the Article are made to bring their testimony to the denial of their God! *Ex pede Herculem!*

The great feature in this book is, however, its reference to the *Hebrew Scriptures*: we imagine because the Arians and Socinians have so little hold when they come to Greek, and because readers who may know something of Greek, and nothing of Hebrew, may be led to suppose that the frequent exhibition of Old Testament learning, or rather letters, bears with it a silent testimony to the credit of the writer. Thus, whilst *κτίζω*, *κτίσις* (for the last time we hope), are always brought to mean *creation from previous materials*, and *ποιέω* and *γίνομαι* are led into the scheme against common consent; *ברא* is made to bear on the position with equal determination to carry it by assault. There is throughout the work an affectation of Hebrew which we shall leave where we find it, only quoting one or two short sentences to shew with what stress he relies on the evidence of the OLD TESTAMENT to bear him out in his "*consistent interpretation*" of the NEW.

But where and how are they who minister in holy things to obtain a right view of Revelation as producing this effect? The author unhesitatingly asserts, in making the Hebrew language the Alpha and Omega of their studies. "Search the [Hebrew] Scriptures, for they are they that testify of Jesus." The Hebrew language is founded on Natural Ideas, and the whole bearing of the Hebrew Scriptures is to transfer those Ideas to Spiritual objects. "The invisible things of God [in his redemption of sinners by Jesus Christ] ever since the creation of the world, are clearly seen, being understood by [and only by] the things that are made." Ye servants of the Most High God, cease from those men who would decry the necessity or utility of the Hebrew Oracles in revealing Christ Jesus in you the hope of Glory. "Meditate upon these things, give yourself wholly to them, that your profiting may appear unto all."—Pp. ix, x.

Search ye in the first place the Hebrew Scriptures, neither leaning to your own understandings, nor suffering your judgment to be warped by the deceptions of self-

will, or self-conceit. You justly condemn the creeds which men, led by a spirit of perverseness, have pretended to deduce from the Volume of the Book. But because they have erred in some points, does it follow that they are in possession of no part of the Truth? Because they have marred the simplicity of the Character, Person, and Offices of the Pre-existent Redeemer, are you to conclude that "Jehovah possessed Him" not, as "The Beginning," "his Way," in saving sinners? If there are many in our modern Thessalonica who receive not this word, ye can be justified no other way than in imitating those who are more noble, and in searching like them the Hebrew Scriptures whether those things are so.—P. xi.

Now it is from an acknowledgment of the right principle that "the New Testament contains nothing contrary to the Old, nor in opposition to itself," (p. 23.) that our "*consistent*" interpreter has determined that the Old Testament shall agree with his "interpretation" of the New, proving "that the Oneness predicated of that Individual with God even the Father, 'I and *my* Father are one,' is not a corporifying of the divine essence," (p. 80.); and that all who differ from him are liable to be branded as heretics. Vide note, p. 83.

It is most true, that if, on the whole, *he* be not guilty of heresy, *we* are; and in common with us, the whole Church of England, and those of Scotland and Geneva, nay, and every Protestant community, which builds upon the "Corner-stone of ages," "*Jesus Christ, the same yesterday, to-day, and for ever*;" "*over all*," "*GOD, blessed for ever*." The doctrine which he impugns is the doctrine of the patriarchs, the prophets, and the evangelists; the doctrine of the apostles, martyrs, and fathers; the doctrine of the Catholic, of whatever name or nation, and of all scriptural Protestants; a doctrine explicitly taught in the confessions of Augsburg, France, Switzerland, and Holland; in the catechisms of Bâle, Berne, Vaud, and Neuchatel; and in all the services of all the churches of the western world. With them Christ is not *the first of all creatures*, but the *first-born* of creation; "the Emmanuel, God with us," not after the scheme of Arius, or Socinus, or Alderson, but after the revelation of the Lord God, Jehovah himself. To which of these authorities we are to bow in all humility and teachableness of heart, we leave it to common sense and common justice to determine; nor shall we further waste our time or patience on the point, but conclude this notice of a book which called for reprehension rather than analysis, by exhibiting the *animus* of its composer, as regards a minor point of observation, his integrity and sincerity as a minister of his insulted and degraded church; towards those whom he would fain draw down with him from their estate of innocence, into the condemnation of a faith which, refusing to receive the mysteries revealed from heaven, builds up a mystery of mysteries on earth, an inhuman humanity, and a "Trine-plurality," in which there cannot be a unity except by the shaping of a deity according to the line of human reason.

"Neither the establishment of a system, nor the recommendation of a curious novelty, is the motive which has prompted the present mea-

sure." (p. iii.) These are the words of the Preface. No, the object is of a more extensive aim, the illumination of those unlightened teachers who are yet in ignorance of the *humanity* of Christ; the conversion of Jews, infidels, and heretics to Arianism, or rather Aldersonianism; the throwing off the trammels of authority, the breaking off "the fetters of prejudice imposed by early education, and riveted more closely by undue respect to the talents and attainments of succeeding teachers in riper years;" (p. vii.) the exaltation of "REASON" in "determining what" the Bible "sets forth as the mind and will of Jehovah."

And not to unite yourselves with them who domineer over the consciences of God's heritage, in requiring implicit faith in the conclusions which are drawn from the dictation of fellow men, rather than from a consistent interpretation of the Revelation which has been made by the Holy Ghost.—P. vii.

Nor is this all; the Church of England, which has nourished, has fed, has honoured this her apostate son, is also to be renovated by the light of REASON also.

The Church of England has groaned for a long period under corruptions of no common character. Liberty is at length "proclaimed to the captive and the opening of the prison to them that are bound." Men are not compelled, jurare in verba magistri, "to call any man master." "The snare is broken and we are escaped." Most happily for an inquisitive age, and one determined not to be entangled any longer in the fetters of a Church, which under artful and it is feared unprincipled men were entrapped to believe those to be her dogmata which both the Letter and Spirit bore ample testimony to be otherwise.—Pp. xv, xvi.

The Church of England has in fact altered its opinions on some leading points even since the days of the Reformation. Are not the third and seventeenth Articles very generally disavowed? And will it be a matter of surprise, that alterations in what was once deemed fundamental, should be pronounced necessary in the present day of increasing light? It ought not to excite surprise if at any time such a proposal should be made, when the encouragement is considered which the Legislature has long since given to Free Inquiry. Expediency may timidly suggest a limited boundary within which the search after pure Truth is to be confined; but Faith will fearlessly affirm, and the Church of England will confirm the assertion, that a simple and unrestricted search after pure Truth, is in every case and upon every subject the only path of safety and honour.—P. xvii.

Behold, then, the war-cry raised in earnest, not alone against the emoluments of the Church by her open and avowed enemies, but against her doctrines, by one of her most aged ministers, by one who for nearly, if not for more than fifty years, has either confessed what he believed to be *a lie*, or has refused to confess what he swore upon the Gospels to confess, at his ordination and his institution! O! the consistency of heresy! O! the dignity of a search for "*truth*," by means that even heathenism has branded as the work of darkness.

Ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀἰῶας πύλησιν,

Ὅτι χ' ἕτερον μὲν κεύθῃ ἐνὶ φρεσὶν, ἄλλο δὲ εἶπῃ.

Had Mr. Alderson been a young free-thinking reasoner of this day of doubt and cavil; had he unfortunately been one of those followers of novelty whom the agitation of the troubled waters has thrown up from the depth of wickedness or ignorance of God, we might have pitied and lamented his calamity, and have tried to gain him to the knowledge of

the right and saving way ; but, alas ! with the snows of seventy winters on his brow—with the responsibility of perhaps hundreds of beguiled souls upon his hands—with the conviction of age to strengthen his determination—what can we do but sorrow, that so much *apparent sincerity* should be mingled with so much *actual dishonesty* ; and that he before whom, “as a father in Israel,” we would have bowed in reverence, should go down to his grave bearing with him the lamentation of a Church, whose cause he has betrayed, and of a religion which he has traduced and falsified ! More, perhaps, we *cannot* say ; less, we *ought* not. But not so much to attack our erring brother, as to put in our *veto* against the implication of the Church to which we all belong, in the consequences of this unseemly profanation, have we done injury to our feelings by exposing to public reprehension the *heresies* and the *insincerity* of a Reforming Pluralist.

ART. II.—*Domestic Portraiture ; or, the Successful Application of Religious Principle in the Education of a Family, exemplified in the Memoirs of Three of the Deceased Children of the Rev. Legh Richmond.* London : Seeley. 8vo. Pp. 407. 1833.

At a crisis like the present we may scarcely seem justified in retiring from the more active duties of our championship into the refreshments of “domestic” quietude. The holy consolations, the sacred endearments, the innocent amusements of an English country rector’s fire-side are indeed a delightful range for the mind wearied with the din of sophistical folly, and the war-note of blood-thirsting hostility. But shall we solace ourselves and our readers with such contemplations, when an inflexible and ferocious opposition to the kingdom itself of Christ threatens to make the pleasures of pastoral homes the shadows of departed memories only ? Shall we not rather lift our weak arm in defence of these things while they are yet realities, aware that our infirmity is no palliation of neglect, when the cause and the battle are the Lord’s, and we are summoned to his help against the mighty, and there is no restraint to Him, to save by many or by few ? If on the magnitude of the crisis depended in any degree our departure from its immediate consideration, we should scarcely deem ourselves at liberty to devote one of these few sheets to any other subject. Doubtless, the present situation of the Church in England has no parallel, or approximation to parallel, in any period later than that of the great rebellion. Perhaps, ere these remarks shall issue from the press, the few remnants of our ecclesiastical and civil constitution will be annihilated. A few weeks have rapidly ripened the nation for the awful harvest which

seems approaching. The temper of the foes of truth and order has been displayed with all the confidence of power, and the views of the democracy are wholly undisguised. A deliberate censure of one of the most important branches of ministerial policy by the greatest assembly in the realm would have been followed, a few years since, by a simple, quiet, change of administration. *That*, indeed, none expected *now*. But as little did any expect what has occurred. Never did the ill-advised Charles I., in the crude days of youth and adulation, and in times of imperfectly comprehended prerogative, afflict his friends and yield advantage to his enemies by a message more affronting and insolent than a production of Ministers which has fallen beneath our eyes and those of most others.—And what has been gained?—Those whom the Lion has trampled, may be safely kicked by the vulgar herd. Even in *these* times the unseemly sight of the lower house of parliament in wanton self-incurred opposition to the other, was scarcely, however probable, expected. One vapid babbler drags in by graceless violence a quotation from Pope, for the purpose of appending thereto some silly vulgarisms against the Bishops, whom he censures for using their undeniable right of expressing their opinion on a question surely most deserving the consideration of Christian prelates; WHETHER THIS COUNTRY SHOULD COUNTENANCE, AND THAT TOO BY DECEIT AND BAD FAITH, THE PROLONGED EFFUSION OF HUMAN BLOOD. The yelping pack of diurnal blood-hounds take up the cry; and now they openly clamour for the first step in the great rebellion, the bill of 1641! and the next day they point out to Ministers, without affecting to deny that the object would be most welcome to those functionaries, the best means of “*CRUSHING*” (that is the naked word, no longer masked in hypocritical decencies) the House of Lords! and next, they do not hesitate to say that if the Peers shall *DARE* to fill the measure of their iniquities by rejecting the Church Spoliation Bill, (which they assuredly will) the “people” must make a way for their vengeance over the prostrate woolsack and *THRONE*! And these things are *published* in the heart of the empire, and circulated to its remotest extremities, and government makes no attempt to arrest the poison, because the murderers are, forsooth, the friends of ministers! The Solicitor General states it to be treason (as no doubt it is) for two or three persons to meet for the purpose of overthrowing any branch of the Legislature, and yet the ministerial journals are daily suffered gravely to advocate the total abolition of the Peers’ House of Parliament! When the iniquitous Irish Church Bill shall come into the House of Peers, doubtless that august assembly will do its duty. It *must*, if it were only for its own existence: and the threats of its impotent enemies will be exposed to contempt. But what is to be expected from an administration like the present? They will not hesitate themselves

to consummate at once all that the mob wish and threaten, but can never of themselves accomplish. They will prostrate the House of Peers by an indefinite creation, and thus bridge the pathway of democratical assault to the throne. The Church, as the object most destitute of human defences, and naturally the most detested by a lawless and misguided mob, will be first sacrificed; but the sacrifice of all property, right, and interest *must* follow, and at no very distant interval.

When such are the prospects and situation of our Church and country, again we may be asked, why not crowd every page with a *reveillé* to their inactive friends, a summons to their earnest and well-appointed champions, a suggestion how their interests may be best maintained, and the resources of our Zion augmented and economized, and her inclosures most effectively defended?—Why, for the present, retire into the calm pleasures of the rural parsonage, soothing indeed to the toil-worn thought, but not permissible in the hour of battle? Our answer is, that, in reviewing the present volume, we have no intention to seek a craven repose. We take it up as a refreshment, (and a very material one it is) in the storm of the combat; and so far are we from thinking its mild and domestic details inapplicable to those important subjects of temporal interest which assuredly demand every pen and every tongue of the friends of the Church, that we perceive in it much valuable matter for their reflection even in this specific point of view.

To such as remember that “the weapons of our warfare are not carnal,” although “mighty THROUGH GOD to the pulling down of strong holds,” it will not appear strange that the domestic virtues of our militant host should bear importantly on the successes of the Church. Our clergy must never forget that not the Philistine arm, but the vices of the priests of Israel, placed the ark of Jehovah on the altar of Dagon; and that all the power of the Roman Empire, in the hands of a Domitian or a Julian, failed to overthrow the holy banner of the Church when displayed by humble fishermen, or men of apostolic virtue and devotion. In whatever light regarded, the Church will best weather the impending tempest by the exhibition of those virtues which are her proper ornament and armour: and the study of a faithful servant’s ministration and Christian career will be a lesson especially profitable in her present circumstances. While we are all convinced that no clergyman can decline expressing his opinions on the present state of ecclesiastical politics without culpability at the proper time and place;—while we think every Churchman, clerical and lay, bound to employ his constitutional privilege of petition and remonstrance against the abominations of present times, and earnestly to demand a Convocation, and a free hearing for the Church; yet we would mingle the prayer, May we all so take our wrongs, as to seek no unchristian means of redressing them! May we remember that our

enemies are temporal only, and can be no worse, unless we give the advantage ! May we take especial heed lest the immediate regard of some ephemeral events may not so magnify their importance as to obscure to our mental vision those things of real and solid importance which come not within the province of material sense ! And how shall we more profitably realize that prayer than by the study of the revealed will of God, and of the lives of those men who have most faithfully and intelligently both studied and exemplified that one great rule ?

As the present season of political danger to the Church is one also of great excitement, and therefore likely to call off attention from matters of more consequence, so is it precisely the time for Churchmen to be most heedful of such matters. If "the adversary" will "speak reproachfully," let us, at least, take care we "give" him "none occasion." For "so is the will of God that with well-doing" we "should put to silence the ignorance of foolish men." We shall thus have the friendship of those whose friendship is of real value ; and we shall possess the only consolation in days of trouble, rebuke, and blasphemy, that promise of the Saviour, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you FALSELY *for my sake* ; rejoice and be exceeding glad ! for great is your reward in heaven." Without this, we shall have nothing to support us. Without this, we shall fall, not as an *Establishment*, but as a *Church* ; the candlestick will be removed out of its place ; the kingdom of God will be taken away from us and given to a nation bringing forth the fruits thereof. The fall of our *Establishment* will be the guilt of our enemies ; the fall of our *Church* must be our own ! Without our indifference, the hosts of Atheism and Superstition can do nothing there ;—yea, nor the gates of hell.

Legh Richmond was no political person, though he was connected with some of the highest personages of state ; yet individual clergymen will well conduce even to the political stability of the Church by studying the character of that truly pious, diligent, and judicious minister. We shall scarcely be misconceived to pronounce an unqualified eulogium on all Mr. Richmond's *opinions*, or even *conduct*. His views and ours on some questions of theology and ministerial deportment are too well known to be suspected of coincidence. But his sincerity, his faithfulness, his mild and expansive charity deserve the best that we can say. It is for the exhibition of the last quality that we regard the present Memoir of peculiar value. We have ever deplored the unseemly rent which has been wantonly made on our Church on unessential subjects and unfathomable mysteries. We have always held that, on the matters in debate between the schools of Arminius and Calvin, every man might be "fully persuaded in his own mind," without violating the peace of the Church. And now that

union is above all things indispensable, we trust that it will please the God of all peace to pour out upon his Church the spirit of quiet, and fraternal concord and affection. Whatever may be a man's opinions on the quinquarticular controversy, we ask not; if he make common cause with the enemies of his Church, and denounce its friends, and set up his peculiarities as the substance of the gospel, be he called "orthodox" or "evangelical," we hold him a traitor; if he hold the true faith and maintain his peculiar opinions with charity, and love his Church for her Founder's sake, let every Churchman receive him, but not to doubtful disputations. The valuable instructions furnished by Mr. Richmond to his son at college, are lost, but we seem to read the spirit which actuated this excellent man in an admirable letter by the author of this volume to a young man at college.* With a decided bias to Calvin's view of the divine decrees, it revolts from the absurdity and impiety which would make them identical with Christianity, and excommunicate all who question them.

Let me seriously caution you against a spirit of curious metaphysical inquiry on those parts of theology, which are more fit for age and experience, if indeed they are ever safe, or profitable, or intelligible. *The arrogant dogmatism of some religionists is intolerable, their presumption full of danger, and their spirit and temper most unchristian.* On many points it is best to say with Leighton, "Here I choose rather to stand on the shore, and in the survey of God's judgments exclaim, 'Oh the depths,' than venture out upon the fathomless abyss, from which I may never return." The present is a childish dispensation, in which we must be content to know little, and strive to do much.—Pp. 128, 129.

One more extract from the same excellent epistle, and we will proceed to the immediate subjects of the memoir.

Your father has, I find, earnestly intreated you to cast in your lot with those who, by way of reproach, are termed *the saints*. I know more of this class than he does, who must be, in a degree, unacquainted with university habits and students; and I would recommend you *not to identify yourself with a sect or party of any kind*, without careful discrimination. The religion of the Bible is often a different thing from that of its professed advocates; and if our hearts be right with God, there will be occasions when we must stand alone. I do not mean to reflect on the religious body; for whatever holiness or truth there is in the world, will be found chiefly among them; but false brethren have ever crept unawares into the Church of God, and have done great injury to sincere and honest members of it; and there is always reason to fear that when credit and interest are promoted by a profession of religion, some will consent to wear our badge, who are strangers to our principles.—P. 119.

Mr. Richmond's principle in domestic education was worthy of a Christian and a clergyman. He utterly abhorred the modern expedient of separating knowledge from religion, and took the directly opposite course. The Bible was his "Alpha and Omega." To that he referred

* We wish our limits would permit us to make extracts. One we will give, for Lord Henley's special benefit.

"I enjoy cathedral service,—it is to me truly devotional. Men who dislike music may find it less in unison with their feelings; but before it is denounced as a relic of popery it should be remembered that the temple service was still more musical, and *our Lord was there*. He would not have sanctioned by his presence a mode of worship which contained in it any thing injurious to devotion, or inconsistent with a right frame of spirit in a true worshipper."—P. 125.

every species of knowledge, the great text-book which connected the links of the chain of science. His first endeavour was to make his children *Christians*. And as their studies were directly connected with religion, so were their amusements closely associated with their studies. A little museum was fitted up for experiments, which afforded an endless source of entertainment to the young Richmonds. It was an object of much solicitude with Mr. Richmond to secure his children from evil company; and his failure in one instance made him so circumspect in the rest that he denied them all society but that of each other, except only such intercourse as took place under his immediate eye. Although we are not recommending the adoption of this example, yet the fact not only proves the deep interest which Mr. Richmond took in the religious welfare of his children, but the powers of amusement which he possessed for them, since they appear to have been most happy in the entertainment he chose for them, and in the very narrow circle of society to which they were restricted.

A sketch of the religion commended by Mr. Richmond to his family may be acceptable to the reader: he writes thus to his daughter:—

There is not only to be found in the religious world, a solid, substantial, consistent, and devoted character, but there is also what may be termed a *pretty genteel sort of evangelism*, which too well combines with the luxurious ease and partial acquiescence of the world, and the flesh, not to say the Devil also. But such evangelism will not prepare the soul for sickness, death, and eternity, or will, at best, leave it a prey to the most fearful doubts, or, still more to be feared, the delusions of false peace. The way that leads to eternal life is much more narrow, than many of our modern professors are aware of; the gate is too strait to allow all their trifling, and self-will, and fastidiousness, and carnal-mindedness to press through it. The gospel is a system of self-denial; its dictates teach us to strip ourselves, that we may clothe others; they leave us hungry, that we may have wherewith to feed others; and send us bare-footed among the thorns of the world, rather than silver-shod, with mincing steps, to walk at our ease amongst its snares. When our Lord was asked, "Are there few that shall be saved?" he answered neither Yes or No; but said, "*Strive* to enter in at the strait gate," and this word "*strive*," might be translated "*agonize*." Beware of belonging to that class, which Mrs. H. ingeniously calls "*the borderers*." Choose whom you will serve, and take care not to prefer Baal. Ask yourself every night, what portion of the past day have I given to God, to Christ, to devotion, to improvement, to benevolent exertion, to effectual growth in grace? Weep for the deficiencies you therein discover, and pray for pardon and brighter progress.—Pp. 93, 94.

The memoir contains accounts of Samuel Nugent, Wilberforce, and "H——," deceased children of Mr. Richmond. We have no space to enter on any of these at length; but we can assure our readers they will not be ill repaid by the perusal of a volume to which nothing but extracts of some length could do justice. Samuel, or Nugent as he is most frequently called, is an instructive example of the reclaiming power of early religious education, after wayward dispositions and evil company have, apparently, made fatal progress in the soul. Wilberforce is a beautiful example of a son "ever with" the father, as Nugent is of the returning prodigal. The death of H—— is also a consolatory scene for those who are training their children in the way they should go.

We are certainly hostile, as regards the *principle*, to the *disple.* of *private* life. There is an antithesis in the very idea. Yet examples so calculated to instruct and confirm every Christian pastor and parent as those now before us, ought, on public considerations, to be rescued from oblivion; and we are much indebted to the hand which has performed the task. Sure we are that the preservation of our Church through the impending tempest will be more affected by the piety of her members, and by their dependence on the divine will, than by any other circumstances whatever. Houses like Turvey parsonage are the laurel groves on which we must rely to repel the lightnings that now blaze around our Church. The pastoral fold and the parental hearth may be more concerned in the preservation of our ecclesiastico-political rights than we have any idea or conception.

It may be needless to say that the Calvinisms of this book (few, and not outrageous) do not please us. There are some very misconceived and unchurchlike views on the sacrament of baptism; and the application of the term "conversion" to the religious impressions of Mr. Richmond's children is a complete abuse of language, except in the case of Nugent, in which perhaps it may be justified from the repentance of Peter being so styled. Of the case of Wilberforce his sister says, "It was the Holy Spirit, as a sovereign, converting *without human agency!*" We object, as we have said, to the application of the term conversion at all to the religion of young Wilberforce, which was a mere progress from strength to strength; but how it could be "without human agency" we cannot understand, since he was brought up by affectionate parents "in the nurture and admonition of the Lord," and every means of grace sedulously received and improved. The very Bible itself, the mind and word of the Spirit, is human agency. "Holy MEN of God spake as they were moved by the Holy Ghost."—Nor do we understand how the "sovereignty" of God depends on the mode in which he chooses to accomplish his purposes. No word is perhaps used so often without a definite or even perceptible meaning as this. Poor dying Wilberforce was consoled by his father with the doctrine of final perseverance; but, happily, both parties had built on a stronger foundation, and were entitled to consolation on sounder grounds. These things, however, are minor blemishes; and we earnestly commend the work to general perusal.

ART. III.—*The Hand; its Mechanism and vital Endowments, as evincing Design.* By SIR CHARLES BELL, K.G.H. F.R.S. L. & E. London: Pickering. 1833. Svo. Pp. xv. 288.

IT is difficult to account for that tendency to Infidelity, which has been occasionally manifested among the leading members of the medical profession. Evidence so clear of the designing hand of Providence as the human frame affords, as well in the intricate variety of its structure, as in the admirable adaptation of every part to the grand end and purpose of the whole, might be expected to produce a firm conviction in the mind of those, who are daily conversant with this "fearful and wonderful" machinery, of the power, wisdom, and goodness of the supreme Creator. Frequent repetitions, however, of the same impressions, seem to have the tendency of diminishing their effect; and there is something also in the power, which the operations of professional skill are enabled to exert over the diseases of the body, which leads the practitioner to forget that he is merely an instrument in the hand of God; and, in the exhibition of secondary causes, to lose sight of the agency of the GREAT FIRST CAUSE. "I trust in Providence," said the patient to his surgeon. "You had better trust in me," was the reply; "Providence will never cure you, but I can."

The above anecdote, which is related by the late Mr. Rennell in his "Remarks on Scepticism," may have originated in the presumption and folly of more than a single individual; but it is just to observe that the charge, which attaches to some of the profession, is by no means applicable to all. Many and eminent are the names of those physiologists, who have not only derived to themselves the clearest proofs of a Deity from the course of study which it has been their duty to pursue, but have raised their voice against deductions of a contrary nature, and exerted themselves to lead their pupils to a just appreciation of the wonders with which they are constantly engaged. Such an one is the author of the Treatise which now claims our attention; and well does he observe, that "an anatomical teacher, who is himself aware of the higher bearings of his science, can hardly neglect the opportunity which the demonstrations before him afford, of making an impression upon the minds of those young men, who, for the most part, receive the elements of their professional education from him." If such were the general maxim of his brethren, and the true deductions of a rational investigation were submitted to the understanding of the young inquirers, instead of the sophistical details of a false philosophy, we should no longer hear of the prevalence of infidelity among a class of men, to whom, of all others, we might appeal as the most rational and the ablest defenders of the Christian faith.

However inconsistent it may appear, that a constant acquaintance with the mechanism of the human body should induce a spirit of infidelity among medical students, a like inconsistency is no less prevalent with mankind in general. Men are less moved by every day occurrences, however wonderful, than by others, of far inferior import, which are not equally open to common observation; just as the inhabitants of a romantic country are least sensible of the beauties with which they are surrounded. Upon this point Sir Charles Bell speaks thus in his introductory chapter:—

A piece of mechanism, as a watch, a barometer, or a dial, will fix attention—a man will make journeys to see an engine stamp a coin, or turn a block: yet the organs through which he has a thousand sources of enjoyment, and which are in themselves more exquisite in design and more curious both in contrivance and in mechanism, do not enter his thoughts; and if he admire a living action, that admiration will probably be more excited by what is uncommon and monstrous, than by what is natural and perfectly adjusted to its office—by the elephant's trunk, than by the human hand. This does not arise from an unwillingness to contemplate the superiority or dignity of our own nature, nor from an incapacity of admiring the adaptation of its parts. It is the effect of habit. The human hand is so beautifully formed, it has so fine a sensibility, that sensibility governs its motions so correctly, every effort of the will is answered so instantly, as if the hand itself were the seat of that will; its actions are so powerful, so free, and yet so delicate, that it seems to possess a quality instinct in itself, and there is no thought of its complexity as an instrument, or of the relations which make it subservient to the mind; we use it as we draw our breath, unconsciously, and have lost all recollection of the feeble and ill-directed efforts of its first exercise, by which it has been perfected. Is it not the very perfection of the instrument which makes us insensible to its use? A vulgar admiration is excited by seeing the spider-monkey pick up a straw, or a piece of wood, with its tail; or the elephant searching the keeper's pocket with his trunk. Now, fully to examine the peculiarity of the elephant's structure, that is to say, from its huge mass, to deduce the necessity for its form, and from the form the necessity for its trunk, would lead us through a train of very curious observations, to a more correct notion of that appendage, and therefore to a truer admiration of it. But I take this part in contrast with the human hand, merely to show how insensible we are to the perfections of our own frame, and to the advantages attained through such a form. We use the limbs without being conscious, or, at least, without any conception of the thousand parts which must conform to a single act. To excite our attention, we must either see the actions of the human frame performed in some mode, strange and unexpected, such as may raise the wonder of the ignorant and vulgar, or by an effort of the cultivated mind, we must rouse ourselves to observe things and actions, of which, as we have said, the sense has been lost by long familiarity.—Pp. 12—14.

After some preliminary reflections upon the marks of contrivance and design in the entire structure of the human frame, Sir Charles turns to his more particular province, which is to evince a prospective design in the formation of the *Hand*, and thence to deduce an argument for the divine perfection of the Designer. To follow him through his minute investigation of the anatomy of the human arm, as compared with that of the anterior extremity of the four classes of vertebrated animals, would not only carry us far beyond our limits, but into a discussion which would require the illustration of his excellent wood-cuts in order to render them sufficiently intelligible. After presenting a view of the bones of the arm and hand, he explains the various processes by which motion is produced and adapted to different purposes—points out the

action of the muscles—develops the various deviations from the standard of perfection there exhibited through the gradually descending orders of the mammalia, birds, reptiles, and fishes—and shews that every animal is formed with a view to his respective wants and necessities; the substitution of other organs for the hand being, in all cases, adapted to their peculiar state of existence. Passing over the scientific part of the inquiry, we may be allowed to select a few of the inferences. Take the following on the length of the fingers :—

This difference in the length of the fingers serves a thousand purposes, adapting the hand and fingers, as in holding a rod, a switch, a sword, a hammer, a pen, or pencil, engraving tool, &c.; in all which, a secure hold and freedom of motion are admirably combined. Nothing is more remarkable, as forming a part of the prospective design to prepare an instrument fitted for the various uses of the human hand, than the manner in which the delicate and moving apparatus of the palm and fingers is guarded. The power with which the hand grasps, as when a sailor lays hold to raise his body in the rigging, would be too great for the texture of mere tendons, nerves, and vessels; they would be crushed, were not every part that bears the pressure, defended with a cushion of fat, as elastic as that which we have described in the foot of the horse and the camel. To add to this purely passive defence, there is a muscle which runs across the palm, and more especially supports the cushion on its inner edge. It is this muscle which, raising the edge of the palm, adapts it to lave water, forming the cup of Diogenes.

In conclusion,—what says Ray,—“Some animals have horns, some have hoofs, some teeth, some talons, some claws, some spurs and beaks; man hath none of all these, but is weak and feeble, and sent unarmed into the world—Why, a hand, with reason to use it, supplies the use of all these.”—Pp. 105, 106.

Again, on the superiority of the right hand over the left :—

For the conveniences of life, and to make us prompt and dexterous, it is pretty evident that there ought to be no hesitation which hand is to be used, or which foot is to be put forward; nor is there, in fact, any such indecision. Is this taught, or have we this readiness given to us by nature? It must be observed, at the same time, that there is a distinction in the whole right side of the body, and that the left side is not only the weaker, in regard to muscular strength, but also in its vital or constitutional properties. The development of the organs of action and motion is greatest upon the right side, as may at any time be ascertained by measurement, or the testimony of the tailor or shoemaker; certainly, this superiority may be said to result from the more frequent exertion of the right hand; but the peculiarity extends to the constitution also; and disease attacks the left extremities more frequently than the right. In walking behind a person, it is very seldom that we see an equalized motion of the body; and if we look to the left foot, we shall find that the tread is not so firm upon it, that the toe is not so much turned out as in the right, and that a greater push is made with it. From the peculiar form of woman, and the elasticity of her step resulting more from the motion of the ankle than of the haunches, the defect of the left foot, when it exists, is more apparent in her gait. No boy hops upon his left foot, unless he be left-handed. The horseman puts the left foot in the stirrup and springs from the right. We think we may conclude, that every thing being adapted in the conveniences of life to the right hand, as for example, the direction of the worm of the screw, or of the cutting end of the auger, is not arbitrary, but is related to a natural endowment of the body. He who is left-handed is most sensible to the advantages of this adaptation, from the opening of the parlour door to the opening of a pen-knife. On the whole, the preference of the right hand is not the effect of habit, but is a natural provision, and is bestowed for a very obvious purpose: and the property does not depend on the peculiar distribution of the arteries of the arm—but the preference is given to the right foot, as well as to the right hand.—Pp. 121—123.

With respect to the substitution of other organs for the hand, the following is curious :—

The habits of some fishes require that they should cling firmly to the rocks or to whatever presents to them. Their locomotive powers are perfect; but how are they to become stationary in the tide or the stream? I have often thought it wonderful that the salmon or the trout, for example, should keep its place, night and day, in the rapid current. In the sea there are some fishes especially provided with means of clinging to the rocks. The lump-fish, *cyclopterus lumpus*, fastens itself by an apparatus which is on the lower part of its body. The sucking fish, *remora*, has a similar provision on its back. It attaches itself to the surface of the shark, and to whatever is afloat; and, of course, to the bottoms of ships. The ancients believed it capable of stopping a ship under sail, and Pliny, therefore, called it *remora*. We must admire the means by which these fishes retain their proper position in the water, without clinging by their fins or teeth, and while they are free for such efforts as enable them* to seize their food. The apparatus by which they attach themselves resembles a boy's sucker: the organ being pressed against the surface to which the creature is to be fixed, the centre is drawn by muscles in the same manner that the sucker is drawn with the cord, and thus a vacuum is made.—Pp. 124, 125.

From the anatomy of the hand, Sir Charles turns to its vital powers, and thence to the subject of sensibility; pointing out the necessity of combining the muscular action with the exercise of the senses. He then describes the organ of touch, the cuticle, and skin; and arranges the organs of the hand according to their functions. On the subject of pain his remarks are highly interesting, and written in a tone of pure Christian philosophy.

The fact of the exquisite sensibility of the surface, in comparison with the deeper parts, being thus ascertained by daily experience, we cannot mistake the intention: that the skin is made a safeguard to the delicate textures which are contained within, by forcing us to avoid injuries; and it does afford us a more effectual defence than if our bodies were covered with the hide of the rhinoceros.

The fuller the consideration which we give to this subject, the more convincing are the proofs that the painful sensibility of the skin is a benevolent provision, making us alive to those injuries, which, but for this quality of the nervous system, would bruise and destroy the internal and vital parts. In pursuing the inquiry, we learn with much interest that when the bones, joints, and all the membranes and ligaments which cover them, are exposed—they may be cut, pricked, or even burned, without the patient or the animal suffering the slightest pain. These facts must appear to be conclusive; for who, witnessing these instances of insensibility, would not conclude that the parts were devoid of sensation? But when we take the true, philosophical, and I may say the religious view of the subject, and consider that pain is not an evil, but given for benevolent purposes and for some important object, we should be unwilling to terminate the investigation here.

In the first place, we must perceive that if a sensibility similar to that of the skin, had been given to these internal parts, it must have remained unexercised. Had they been made sensible to pricking and burning, they would have possessed a quality which would never have been useful, since no such injuries can reach them; or never without warning being received through the sensibility of the skin.

But, further, if we find that sensibility to pain is a benevolent provision, and is bestowed for the purpose of warning us to avoid such violence as would affect the functions or uses of the parts, we may yet inquire whether any injury can reach these

* In the Mollusca and Zoophytes we find many instances of the animal holding on against the force of tide or current. The Actiniae fix themselves to rocks and shells; and some, as the sea carnation, hang suspended from the lower surface of projecting rocks, resembling the calyx of a flower. By the elongation of their tentacular, they expand and blow out like a flower; but instead of petals, there are prehensile instruments by which they draw whatever food floats near them into their stomachs. The byssus of the muscle is a set of filaments which retains the shell at anchor, and prevents it drifting or rolling with the tide. These filaments are the secretion of a gland, and whilst they are fixed to the rock, the gland retains the hold at their other ends. The shell of the oyster is itself cemented to the rock.

internal parts without the sensibility of the skin being excited. Now, of this there can be no doubt, for they are subject to sprain, and rupture, and shocks, without the skin being implicated in the accident. If we have been correct in our inference, there should be a provision to guide us in the safe exercise of the limbs; and notwithstanding what has been apparently demonstrated of the insensibility of these internal parts, they must possess an appropriate sensibility, or it would imply an imperfection.

With these reflections, we recur to experiment—and we find that the parts which are insensible to pricking, cutting, and burning, are actually sensible to concussion, to stretching, or laceration.

How consistent, then, and beautiful is the distribution of this quality of life! The sensibility to pain varies with the function of the part. The skin is endowed with sensibility to every possible injurious impression which may be made upon it. But had this kind and degree of sensibility been made universal, we should have been racked with pain in the common motions of the body: the mere weight of one part on another, or the motion of the joint, would have been attended with that degree of suffering which we experience in using or walking with an inflamed limb.

But on the other hand, had the deeper parts possessed no sensibility, we should have had no guide in our exertions. They have a sensibility limited to the kind of injury which it is possible may reach them, and which teaches us what we can do with impunity. If we leap from too great a height, or carry too great a burden, or attempt to interrupt a body whose impetus is too great for us, we are warned of the danger as effectually by this internal sensibility, as we are of the approach of a sharp point or a hot iron to the skin.—Pp. 153—155.

It affords an instance of the boldness with which philosophers have questioned the ways of Providence, that they have asked—Why were not all our actions performed at the suggestion of pleasure? why should we be subject to pain at all? In answer to this I should say, in the first place, that consistently with our condition, our sensations, and pleasures, there must be variety in the impressions; such contrast and variety are common to every organ of sense; and the continuance of an impression on any one organ, occasions it to fade. If the eye continue to look steadfastly upon one object, the image is soon lost—if we continue to look on one colour, we become insensible to that colour, and opposite colours to each other are necessary for a perfect impression. So have we seen that in the sensibilities of the skin variations are necessary to continued sensation.

It is difficult to say what these philosophers would define as pleasure; but whatever exercise of the senses it should be, unless we are to suppose an entire change of our nature, its opposite is also implied. Nay, further, in this fanciful condition of existence, did any thing of our present nature prevail, emotions purely of pleasure would lead to indolence, relaxation, and indifference. To what end should there be an apparatus to protect the eye, since pleasure could never move us to its exercise? Could the windpipe and the interior of the lungs be protected by a pleasurable sensation attended with the slow determination of the will—instead of the rapid and powerful influence which the exquisite sensibility of the throat has upon the act of respiration, or those forcible yet regulated exertions, which nothing but the instinctive apprehension of death could excite?

To suppose that we could be moved by the solicitations of pleasure and have no experience of pain, would be to place us where injuries would meet us at every step and in every motion, and whether felt or not, would be destructive to life. To suppose that we are to move and act without experience of resistance and of pain, is to suppose not only that man's nature is changed, but the whole of exterior nature also; there must be nothing to bruise the body or hurt the eye, nothing noxious to be drawn in with the breath; in short, it is to imagine altogether another state of existence, and the philosopher would be mortified were we to put this interpretation on his meaning. Pain is the necessary contrast to pleasure; it ushers us into existence or consciousness: it alone is capable of exciting the organs into activity; it is the companion and the guardian of human life.—Pp. 166—168.

Having pointed out the correspondence between the endowments of the mind and the properties of the hand, Sir Charles concludes by shewing that animals, in their various organization and endowments, were created with reference to the habitable world, and the elements

with which it is surrounded; and that in all the adjustments of creation there is abundant proof of prospective design. At the suggestion of some friends, a supplementary chapter is added, in further illustration of the mechanical properties of the animal frame, and of the evidence of contrivance therein exhibited. The final remarks must be given in his own words:—

Our argument in the early part of the volume, has shewn man, by the power of the hand (as the ready instrument of the mind) accommodated to every condition through which his destinies promise to be accomplished. We first see the hand ministering to his necessities, and sustaining the life of the individual:—a second stage of his progress, we see it adapted to the wants of society, when man becomes a labourer and an artificer. In a state still more advanced, science is brought in aid of mechanical ingenuity. The elements which seemed adverse to the progress of society, become the means of conducting to it. The seas, which at first set limits to nations, and grouped mankind into families, are now the means by which they are associated. Philosophical chemistry has subjected the elements to man's use; and all tend to the final accomplishment of the great objects to which every thing, from the beginning, has pointed; the multiplication and distribution of mankind, and the enlargement of the sources of his comfort and enjoyment—the relief from too incessant toil, and the consequent improvement of the higher faculties of his nature. Instinct has directed animals, until they are spread to the utmost verge of their destined places of abode. Man, too, is borne onwards; and although, on consulting his reason, much is dark and doubtful, yet does his genius operate to fulfil the same design, enlarging the sphere of life and enjoyment.

Whilst we have before us the course of human advancement, as in a map, we are recalled to a narrower, and yet a more important consideration; for what to us avail all these proofs of divine power—of harmony in nature—of design—the predestined accommodation of the earth, and the creation of man's frame and faculties, if we are stopped here? If we perceive no more direct relation between the individual and the Creator? But we are not so precluded from advancement; on the contrary, reasons accumulate at every step, for a higher estimate of the living soul, and give us assurance that its condition is the final object and end of all this machinery, and of these successive revolutions.

To this must be referred the weakness of the frame, and its liability to injury, the helplessness of infancy, the infirmities of age, the pains, diseases, distresses, and afflictions of life—for by such means is man to be disciplined—his faculties and virtues unfolded, and his affections drawn to a spiritual Protector.—Pp. 279—281.

Four of the eight treatises, which are to compose the “conjunct demonstration” instituted in accordance with the Earl of Bridgewater's will, have now passed in review before us, and none have given us more unmixed satisfaction than the present. Sir Charles has not, perhaps, evinced that lucid arrangement of his subject, or urged his argument with that eloquence of language by which the work of Professor Whewell is characterized; but, although he modestly apologises for his want of that classical elegance of style, and certain other acquirements which “come of the learned leisure of a college,” what are these in comparison of a plain and rational development of a train of evidence, which must stamp the mind of every reasonable being with a conviction of a Deity. His treatise will put an effectual check to the career of medical infidelity, and raise the views of the candid inquirer after truth from the “thing formed to Him that formed it”—from the operations of *Nature* to *Nature's God*.

LITERARY REPORT.

A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius; and of the Apologies of Justin Martyr and Tertullian: with an Introduction and brief Notes illustrative of the Ecclesiastical History of the first two Centuries. By the Rev. TEMPLE CHEVALLIER, B. D. Late Fellow and Tutor of Catharine Hall. Cambridge: Deightons. London: Rivingtons. 1833. 8vo. Pp. cxii. 502.

Of late years, a considerable degree of attention has been directed to the writings of the early Fathers. We have ourselves attempted to forward the pursuit of this interesting and important study in a long series of articles; and we are always ready to welcome a new labourer in the field. It is the object of the present publication to open the stores of Christian antiquity to the English reader, who may not be able to consult the original works. With respect to the Epistles of Clement, Polycarp, and Ignatius, Mr. Chevallier has reprinted with little variation, and that chiefly in the quotations, the excellent version of Archbishop Wake; adding the account of the martyrdom of the two last from the same source. In this he has done wisely, inasmuch as it would have been beyond his power to improve upon the "Apostolical English" of the Archbishop's translation. The Apologies of Justin and Tertullian are faithfully rendered, and contain more of the spirit of the original than the old translation of *William Reeves*; which, however, was evidently at Mr. C.'s elbow during the performance of the task. His Notes are useful and instructive; somewhat scant indeed, in the first part of the work, but more plentiful afterwards, and adapted chiefly from the admirable works of the *Bishop of Lincoln* on Justin and Tertullian. In the introductory portion of his work, the translator is not always prompt to acknowledge the sources of information, which he has evidently been led to consult.

Three Weeks in Palestine and Lebanon. London: John W. Parker. 1833. 12mo. Pp. viii. 137.

A DELIGHTFUL little volume, from the pen of one of the party who made the tour in 1831. Descriptions of Beirout,

Damietta, Jerusalem, Baalbec, Ramla (Arimathea), and other places, are blended with lively remarks upon the manners and customs of the natives, the incidents of the journey, and the observations and reflections which would naturally present themselves to a clergyman travelling in the Holy Land. The book is a cheap one; it is beautifully printed, and prettily ornamented with twelve well-executed engravings, besides two or three ground plans of edifices. And as we are family folks, we tender our best thanks to the Committee of General Literature and Education, appointed by the Society for Promoting Christian Knowledge, for the pleasing addition which they have furnished to the library of every Christian and Church of England family.

Liturgiæ Ecclesiæ Anglicanæ Partes præcipuæ: scilicet Preces Matutinae et Vespertinae, nunc primum in Hebraicam Linguam traductæ à FRIDERICO BIALLOBLOTZKY. Londini: Straker. 1833. 8vo. Pp. 32.

THESE selections from our admirable Liturgy were never before printed in Hebrew. As a first attempt they are entitled to be received with candour; since it cannot be expected that such a work should be perfect at once. We hope the learned translator will meet with sufficient encouragement to print the rest of our liturgy in the sacred language. A notice at the end of the publication states that, to those who are desirous of improving their knowledge of Hebrew, the morning and evening prayers of the Church are daily read in Hebrew, and the appointed psalms and lessons are explained from the Hebrew, at the Hebrew Institution, Great Randolph-street, Camden-town.

The Doctrine of the Greek Article applied to the Criticism and Illustration of the New Testament. By the late Right Rev. THOMAS FANSHAW MIDDLETON, D. D. Lord Bishop of Calcutta. A New Edition, with Prefatory Observations and Notes, by Hugh James Rose, B. D. Joint-Dean of Bocking. Cambridge: Deightons. London: Rivingtons. 1833. 8vo. Pp. xlvi. 502.

THERE can be no comparison between the value of this edition of Bishop Middleton's admirable work and that of Professor Scholefield, of which we gave an account at the time of its publication. The few and meagre notes of the Professor are incorporated with those of Mr. Rose, whose prefatory observations contain a lucid exposition and defence of Bishop Middleton's rules, of which the violations are not merely extremely rare, but in most cases only apparent. Winer's book has also been carefully examined, as well as the objections of Mr. Winstanley against Mr. Sharp's position, as confirmed by the Bishop; more especially with respect to the titles and names of Christ, of which a full view is given in an Appendix. Whatever has been said by recent scholars on the subject is likewise collected in the Notes; and nothing has been left undone which could throw any light on the important theory maintained by the lamented prelate.

Sermons intended for Popular Instruction.

By the Rev. HENRY HUGHES, B.A. of Trinity College, Oxford; and Curate of Great Linford, Bucks. London: Rivingtons. Oxford: Parker. 1833. 12mo. Pp. xii. 212.

SERMONS for family instruction, to which we suppose our author's design extends, should exhibit a plain and simple statement of Christian duty with the means and motives for performing it: and we could wish that those published by the Society for Promoting Christian Knowledge came more generally under this description. We hint this, in the hope that the deep and studied disquisitions of which the numbers already published are mainly composed, may be succeeded by others better adapted to the edification of that class of persons, who usually assemble round the head of a family on a Sunday evening: and we do not hesitate to say, that, for this purpose, these twelve sermons of Mr. Hughes are worth the whole collection, with one or two exceptions which it would be invidious to specify, published by the Society. According to our wont, we subjoin the subjects. 1. The Power of Prayer, 1 Thess. v. 17, 18. 2. Spiritual Husbandry, Hos. x. 12. 3. Divided Allegiance, 1 Kings xviii. 21. 4. The Bread of Life, Matt. iv. 3, 4. 5. The Remnant of the Righteous, Ezek. xiv. 22. 6. The Unjust Steward, Luke xvi. 8, 9. 7. The Liberty of God, Rom. viii. 21. 8. Forgiveness of sins, Matt. ix. 2.

VOL. XV. NO. VIII.

9. Good Friday, Isai. liii. 5. 10. Faith, Heb. xi. 1. 11. Charity, 1 Cor. xiii. 13. 12. Duty of Disseminating the Scriptures, Acts xvii. 11.

A View of the Rise and Fall of the Kingdoms of Judah and Israel; intended for the Use of Young Persons, (after the manner of Goldsmith). By WILLIAM STEVENS, Editor of the Life and Letters of John Bradford, the Reformer and Martyr. London: Whittaker. Cambridge: Stevenson. 1833. 12mo. Pp. x. 629.

AN attempt to direct the attention of youth to the past condition and future prospects of God's chosen people, by means of a succinct and popular account of the rise and fall of the kingdoms of Judah and Israel, is at least praiseworthy in its object, and calculated to confirm the truth, and extend the knowledge of Christianity. The present little volume will well answer the end for which it is designed; for not only are the facts arranged in a connected and tangible form (chiefly after Prideaux), but the illustrations from profane writers and modern travellers, contained in the notes, are well adapted to make a pleasing, and therefore lasting, impression upon the minds of young people; and no opportunity is lost of exhibiting the dispensations of Almighty wisdom in a clear and attractive light.

The Young Christian's Guide to Confirmation; being Familiar Lectures on the Baptismal Vow, the Creed, the Ten Commandments, the Lord's Prayer, and the Lord's Supper; with an Introductory Address to each, intended as a Preparation for Young Christians, previous to their being presented to the Bishop to be Confirmed. By the Rev. W. T. MYERS, A.M. Curate of Eltham, &c. London: Roake & Varty. 1833. 12mo. Pp. xiv. 400.

OF the paramount duty of a Christian pastor diligently to prepare the younger members of his flock for the solemn rite of Confirmation, there can be no question; and we believe it to be a duty carefully and conscientiously performed. With respect to catechetical instruction, the *Horæ Catecheticae* of Mr. Gilly is an excellent guide for the minister; and we would strongly recommend the little work which is now under notice, as a good model for their pastoral exhortations, preparatory and subsequent to

the presentation of their youthful charge to the Bishop. We mean distinctly as a model only; for every minister must accommodate his instructions to the particular state and condition in which he finds the immediate objects, individually and collectively, of his own care.

Sermons. By the Rev. HENRY STEBBING, M.A. &c. Alternate Morning Preacher at St. James's Chapel, Hampstead Road. London: Rivingtons. 1833. 12mo. Pp. xii. 399.

OUR readers will do well to add this volume to their store of practical divinity. Christian duty, founded upon Christian doctrine, is enforced with great earnestness of manner, and eloquence of language; and the style of writing, though somewhat more elevated than family teaching demands, is not beyond the capacities of an ordinary domestic circle. The subjects discussed are, 1. Internal Testimony to the Truth of the Gospel, John vii. 17. 2. Testimony to the Value of the Gospel, Matt. xiii. 17. 3. Effect of Sin on the Soul, Eph. ii. 1, 2. 4. The Responsibility of Professing Christians, Col. ii. 6, 7. 5. The Love of the Truth, 2 Thess. ii. 10, 11. 6. On the Transfiguration, Matt. xvii. 1—3. 7. The Pursuit of Happiness, Phil. iv. 2. 8. The Value of the Soul, Matt. viii. 37. 9. Necessity of Religious Exertion, Matt. vii. 13, 14. 10. Gratitude for the Harvest, 1 Cor. x. 28. 11. The Fear of Felix, Acts xxiv. 25. 12. The Necessity of increasing in Righteousness, Heb. vi. 1. 13. True and Spiritual Worship, John iv. 24. 14. The Rejection of Christ, John i. 10, 11. 15. Justification by Faith, Rom. v. 1. 16. Suffering with Christ, 2 Tim. ii. 11, 12. 17. Freedom through Christ, Gal. iv. 7. 18. The People of God, Heb. iv. 9. 19. The Operation of the Holy Spirit, 1 Thess. i. 5, 6. 20. Christ the Best Teacher, 1 Cor. ii. 2. 21. God's Universal Presence, Ps. cxxix. 7—10. 22. Hearing and Believing, John v. 24.

The Crusaders; or Scenes, Events, and Characters, from the Times of the Crusades. By THOMAS KEIGHTLEY, Author of the Mythology of Greece and Italy, &c. London: Parker. 1833. 12mo. Pp. viii. 378.

MORE than once we have deviated from our direct course to notice Mr. Keightley's useful publications. Here, however, we

have a legitimate opportunity of noticing a production of his pen, full of good feeling, sober views of religion, and instruction blended with entertainment. The work, which is published by the Committee of Literature appointed by the Society for Promoting Christian Knowledge, does not profess to be a regular history of the Crusades, but a picture of the Crusaders, and their antagonists of the twelfth and thirteenth centuries, as they lived, thought, and acted. It contains more of anecdote than of history, though the events are consecutively arranged; and views of some of the principal scenes are given, to aid the reader in forming an accurate conception of them. With reference to the religious feelings of the age, Mr. K. justly remarks, that "we should pity rather than rail at error and superstition; and, when we contemplate them, feel grateful to the Author of all good for the superior degree of light which it has pleased him to bestow on us."

Discourses chiefly delivered, or prepared for Delivery, at the Chapel Royal, St. James's Palace; inscribed, with Gracious Permission, to His Most Excellent Majesty, the King. By the Rev. WILLIAM STRONG, A.M. one of His Majesty's Chaplains in Ordinary, and Chaplain to the Right Rev. the Lord Bishop of Lincoln. Cambridge: Deightons. London: Rivingtons. 1833. 8vo. Pp. xviii. 363.

THERE is very much that we like in the matter, and yet something that we dislike in the manner, of these Discourses. Some of the subjects, connected with national occurrences of great interest, are ably and properly treated with reference to religious views; others point, with just animadversion, at the spirit of rationalism which has been partially introduced from abroad into the theology of our own country; and others, again, represent the great truths of Christianity as we would always see them represented. Still the language is sometimes overstrained; and there is an occasional stiffness in the author's mode of expression, which is not quite in accordance with our ideas of the real eloquence of the pulpit; though we could select many passages of such unexceptionable beauty, as make us almost sensible of a degree of fastidiousness in remarking upon those minor blemishes to which we allude.

An Essay on the supposed Existence of a quadripartite and tripartite Division of Tithes in England, for maintaining the Clergy, the Poor, and the Fabric of the Church. Part II., with a Supplement, containing an Inquiry into the Origin of the Quarta Pars Episcopalis of the Irish Church. By the REV. WILLIAM HALE HALE, M.A. Prebendary of St. Paul's, Preacher of the Charter House, and Chaplain to the Lord Bishop of London. London: Livingtons and Fellowes. 1833. 8vo. Pp. 61.

We examined the former part of this Essay more at large than we have either time or space for the present addition, not at that time contemplated, to the argument, which indeed had already established the fact that the right of the poor to one-fourth of the tithes of England is wholly unsupported by evidence. Dr. Doyle may rail as he pleases against the Protestant Clergy, and charge them with having "appropriated to themselves the property of the poor;" but his assertions will go for little against the direct and positive proof adduced by Mr. Hale, from the most unquestionable documents, that the poor have indeed a *moral* claim upon the Clergy for protection and relief, but that the charity of the latter has never been measured by reference to any principles of the statute or canon law. Having established this fact, Mr. Hale proceeds to examine the nature of the losses incurred by the poor in consequence of the dissolution of the monasteries; and shows that our poor-rate system was not the result of those changes which took place in the tenure and division of Church revenues at the time of the Reformation. By way of supplement, he extends his inquiry to the Church of Ireland, with respect to certain revenues of the archiepiscopal province of Tuam, known by the name of the *Quarta pars episcopalis*, and a nearly similar provision in the dioceses of Derry and Raphoe, which Dr. Doyle would fain misconstrue into a proof of the fourfold division of tithes among the Bishop, the Clergy, the fabric, and the poor. The result of this examination is an irrefragable proof that not a vestige remains in the history of the Irish Church of any vested right of the poor to a fourth of

the Church revenues. We regard Mr. Hale's pamphlet, as now completed, in the light of a most valuable document; and the research which must have been spent in collecting the materials of which it is composed, speaks as well for his zeal, as the clear and lucid exposition of the question, itself does for the acuteness of his understanding.

The Life of Archbishop Cranmer. By CHARLES WEBB LE BAS, M.A., Professor in the East India College, Hertford, and late Fellow of Trinity College, Cambridge. Vol. II. (Theological Library, No. V.) London: Livingtons. 1833. Small 8vo. Pp. x. 372.

IN our notice of the former volume of this admirable piece of biography, we announced the publication of Mr. Jenkins's edition of Cranmer's "Remains;" and we are pleased to find that Mr. Le Bas has thrown together in an appendix a few additions and corrections which that work has suggested. In respect to his now completed work, we have only to remark that it is conducted throughout with a degree of fidelity, conciseness, and impartiality, which prove the writer in every way competent to the undertaking. The misrepresentations of Dr. Lingard are duly exposed and refuted; and the character of Cranmer is developed with a degree of candour, which his enemies are not wont to bestow upon it. We would call especial attention to the subject of his *recantations*; and we think that the exhibition of the original document in the appendix will go far to remove those injurious impressions of undecisive and temporizing weakness, which it has been too much the fashion to impute to the Archbishop.

Before we take leave of our talented and respected author, we would advert to a circumstance of trifling importance, perhaps; but which, in these times, we are nevertheless disposed to regard with the jealous feelings of Churchmen. We allude to the omission of the word *Reverend* before his name in the title-page. Those who have no right to it are ready enough to assume it; and we attach more value to the distinction, than to throw it aside, either by negligence or design.

A SERMON PREACHED FOR A NATIONAL SCHOOL.

1 SAM. III. 11—13.

And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

At the period of Jewish history when this awful declaration was delivered by the Almighty to the young prophet Samuel, the people of Israel were dwelling in the possession of the promised land. "They had not as yet a king to reign over them; for the Lord their God was their king." They were governed, however, by a succession of officers or magistrates set over them from time to time by the Almighty himself, and usually known by the name of judges; whilst the sacred service of the holy place was regulated and conducted by the high-priest, and his brethren of the house of Eli.

At the particular time to which my text refers, Eli (who is therein mentioned) held the office of judge over Israel. And it is remarkable that he was also priest of the Lord as well as judge. It might well have been wished that a person who was placed in such high and important situations, should have conducted himself in every respect in an irreproachable manner. But such unhappily was not the case. The terms used in my text display his guilt in most dark and gloomy colours, and pronounce upon him one of the strongest sentences of condemnation which we can conceive.

Still, however, we must not conclude from this that there was nothing in his whole character but what was thus blameable. To assert this would be, in many points, most seriously to misrepresent him. From the history given of him in the first four chapters of this book of Samuel, we are called to discover in him, both in his private and in his public capacities, much that was excellent and of good report,—much that we should do well in our several stations to imitate. As a private individual, he appears to have been by no means destitute of a real spirit of piety in his heart, or of a certain degree of zeal for the cause and service of God: he was moreover kind, amiable, and considerate towards others; and peculiarly humble, submissive, and resigned under the chastening rod of the Almighty. On the other hand, as the priest of the Lord, and a judge over the Lord's people, he unquestionably proved himself ready, as his duty required, to rebuke vice and irreligion in the people when brought under his immediate notice (ch. i. 14.); and also as ready to encourage those who were religiously and devoutly disposed, and to comfort such as were afflicted.

But with all these good qualities, there was one most lamentable defect in Eli's character. The sacred history, in the chapter appointed for this morning's service, and still more in that which has been read as the first lesson for this afternoon, from which you may observe my text

is taken,* represents him as being most guilty in one great branch of his conduct—I mean, of course, as a parent; and it is to that point I would wish chiefly to direct your attention on the present occasion, because it applies with remarkable propriety to the object in which we are this day especially concerned. And here I will not enter on the subject without praying to God that I may pursue it with some spiritual advantage to us all.

The circumstances of the case may be thus related.—Eli had, we are informed, two sons, named Hophni and Phinehas. That he should regard them with fondness and affection were only natural. In doing so, he would be simply yielding to that natural right feeling of the parent towards his offspring, which the Almighty has implanted in the breasts of men for the wisest and best of purposes; that is, to lead the parent to provide in the best manner he is able for the present and eternal welfare of his children—a purpose which it will effect then, and then only, when directed in its course and governed in its extent by the precepts and principles of the divine law. But, unhappily, the affection of Eli for his children was not so guided and governed. His love for them was not placed in subjection to his love towards God: he is expressly condemned for honouring his sons above the Almighty, (ii. 29.) He cannot indeed be charged with that violence and undue harshness in parental rule, which is so wrong in itself, and in so many instances produces such mischievous consequences. No; his fault lay in the opposite direction. It consisted in a most blameable negligence with regard to his children's sins, a disgraceful unwillingness to correct their grievous transgressions. As it is expressed in my text, "his sons made themselves vile, and he restrained them not."

For their advancement in *this* world he had indeed made ample provision; since he had placed them both, as he had a right to do, provided they were qualified for the situation, in the priests' office. But, alas! they proved themselves utterly unfitted for so sacred and holy a calling. "The sons of Eli," we read, "were sons of Belial, they knew not the Lord." (ii. 12.) Not indeed that by this expression we are to understand that they were unacquainted with the existence or character of the Almighty, or with the nature of his service; that were impossible in the case of any Jew. In the law of God, like other Jewish children, they had no doubt been early and carefully instructed. That law they must continually have heard when read to the people, if indeed they did not themselves take their turn in reading it to them; and they had had the example of their father constantly before them; so that it was impossible they could be ignorant of the real character of the Lord of Hosts, or of the way in which he might be acceptably served. What we are to understand is this, that they proved by their life and conversation that their religious knowledge and belief had no proper impression on their minds and hearts; that they in fact "had not the fear of God before their eyes;" though they might profess that they knew God, yet by their works they denied him. This is what is meant in Scripture by men's "not knowing the Lord." And hence these young men are styled "sons of Belial," which means much the

* This Sermon was preached on the Third Sunday after Trinity.

same as our Lord's expression in one of his parables, "Children of the wicked one." (Matt. xiii. 28.) The crimes especially brought to their charge, as you will find recorded in their history, were—oppression, violence, and the grossest injustice towards the people in their office as priests, by which they made the offering of the Lord to be abhorred, (ii. 13—17.); and the most infamous profligacy and sensuality, whereby they not only sinned themselves, but also made the Lord's people to transgress, (ii. 22—24.) Such were the chief of their crimes!

But where, amidst all these scenes of wickedness, was Eli, the father, the priest, and the judge? At first he seems to have taken little, if any notice, of his children's conduct. Indolent perhaps by nature, and averse from trouble, and feeling besides that the guilty persons were his own sons, whom he had probably been long accustomed to indulge in their desires, he was content, it should seem, to leave them to themselves. When, however, the profane licentiousness of the young men had grown to such a height, that he could pass it over no longer in silence, he remonstrated with them, and that in very serious terms, pointing out to them their guilt and danger in very awful language. But unhappily this was not till they were too far gone for mere remonstrances. In the awful words of Scripture, "They hearkened not unto the voice of their father, because the Lord would slay them." That is, they had hardened their hearts till the Spirit of the Lord refused any longer to strive with them: they had therefore passed the day of grace, and their doom was finally fixed.

Still however this was not, it seems, the case with Eli. For the Lord is pleased once more to admonish the aged man. (ii. 29.) He might therefore, we may surely conclude, have made his peace with his offended God, provided he had been willing to change his course, and do his duty by inflicting on his sons such chastisement as their sins deserved; but this led to no good effect; though in his capacity of a father, as well as in that of a priest, and a judge in Israel, by the law of Moses, he might have awarded to them punishment to any extent, yet it seems clear that in none of those capacities did he award to them any punishment at all. "His sons made themselves vile, and he restrained them not."

Thus then, for a certain period, the Lord had borne with Eli and his sons, with a view no doubt that they might have a sufficient season for repentance and amendment. But at length, when his warnings had failed of their purpose, the time was arrived when judgment was to come on the house of Eli, according to the word of the Lord. The child Samuel was therefore sent by the Almighty to the aged Eli, to inform him once more of the divine decree: "And the Lord said to Samuel, Behold, I will do a thing in Israel at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him, that I will judge his house for ever, for the iniquity which he knoweth: because his sons made themselves vile, and he restrained them not."

Such was the last declaration of divine vengeance pronounced against Eli and his house. It was not, like some other of the Almighty's judgments, open to be reversed, if the offenders repented of their evil

ways. The time of grace was past; the season for repentance was at an end. It is declared by the Lord, that "the iniquity of Eli's house should not be purged with sacrifice or offering for ever," (ver. 14.)

We may bring this awful history to a conclusion in but a few words, which will enable us to perceive how exactly in the event the word of the Lord was accomplished. The Israelites being at the time, for their wickedness, under the dominion of their enemies—the Philistines—they had rebelled against them. But as the Lord was not with his people, they were defeated by the Philistines in battle. To ensure success, as they fondly imagined, in the next conflict, the elders of Israel presumed to take with them the ark of God's presence, and the sons of Eli, Hophni and Phinehas, as the priests of the Lord, went with it. But as all this was done without the command of the Almighty, the consequence was, that though the presence of the ark at first encouraged the people, and struck a degree of terror into their enemies, still the fate of this battle was even more ruinous than the last. Multitudes of the people fell, the ark of the Lord was taken, and Hophni and Phinehas were both slain in one day, according to the word of the Lord.

But this was not all. On the melancholy intelligence being brought to Eli, as he sat anxiously watching to know the fate of the ark of the Lord, he was so overwhelmed by what he heard, that he fell directly from his seat, and his neck brake, and he died.

With regard to the condition of Eli and his sons, in another world, we presume not to speak. Between us and them there is a thick veil fixed, which we pretend not to lift or penetrate. It appears, as far as we can judge, that even Eli himself died under the strongest marks of the displeasure of the Almighty; and the two young men were certainly slain under the sentence of his most plainly expressed judgment. But still it is not our province to declare what was to be their condition beyond the grave. Rather let us humbly leave them to a just, but merciful Judge, who will, we know, in all things do right; and turning to ourselves, endeavour to understand, and, under God, to bring home to our own hearts and minds, such instruction as, in our different situations in life, the awful fate of Eli and his sons is fitted to convey to us.

1. Now it must, I think, be at once clear to all, that the persons to whom this history which we have been considering chiefly applies, are parents; and the lesson which it contains is far too plain to be easily mistaken. It is almost impossible for any parents, in any line of life, whether they be fathers or mothers, to read it through with any attention, and not feel convinced that it presents to them a most valuable warning. In the miserable end of the aged Eli they must perceive, how the anger of God is moved against such parents as are disposed to look with indifference on the misconduct of their children. And indeed might we not naturally expect that the divine wrath would pursue persons of this description? Let us consider the case with a little attention; and let parents especially, and those who may hereafter become parents, reflect much and deeply upon this matter. What is the course which natural feeling, which reason and common sense, which

the word of God, all unite in teaching us ought to be practised by parents towards their offspring? Consider the situation of the beings which they have been the means of bringing into the world. When regarded in the first place merely as mortal creatures, destined to run their short career through the manifold changes and chances of this fleeting life, how helpless is their condition, how constantly are they beset with danger! How dependent must they be for every thing they want on the care and attention of others! How much of providence and watchfulness, how much of guidance and instruction, how much of warning and restraint are necessary to prepare and enable them to pass only through this their earthly pilgrimage with respectability, comfort, and advantage!

But, as Christians, we must look at the child in a far higher and more important character, than as the mere creature of a day. When once born, the child is born, not for time only, but for the countless ages of eternity. It has a soul as well as a body—a soul whose living principle no power on earth can quench or destroy. Live it must, and live it will, when this world and all things in it shall have passed away. And it may live in happiness—it may live in misery eternal! That point in each case will, we know, be decided once and for ever, according to the state in which each of us shall be found when our soul is called to leave our body. And O what an extensive view is here opened to our contemplation, when we regard each child that enters the world as having a never-dying soul to be saved, or to be lost! *Then* we perceive how important it is that the salvation of each should be secured. But *then*, also, we discover the vast difficulties with which the accomplishment of that end is beset. Whilst from bearing in mind these two points,—the importance, I mean, and the difficulty of the work,—we are necessarily led to see what early, serious, and constant instruction in the way which leads to salvation, what careful watchfulness to bring them into that way, and then to keep them in it, as well as what frequent exercise of restraint from evil ways must be necessary, in order to effect that great purpose! And to whom could they look for the supply of these things with so much justice and propriety, as to those through whom they have been placed in this situation? those, moreover, in whose breasts the Almighty has implanted a feeling of affection for them, such as none others of the whole human race can entertain towards them—I mean, of course, their natural parents, their father and mother. We cannot then wonder that it is upon them that the Scriptures, both of the Old and New Testaments, lay the supply of these things as amongst their certain and positive duties; we cannot be surprised that under the law, parents should be enjoined to “teach the commandments of the Lord diligently unto their children,” (Deut. vi. 7.); that they should be encouraged to train up a child in the way that he should go, in the hope that when he is old he would not depart from it, (Prov. xxii. 6.); or that divine blessings should there be especially held out to those parents who, like Abraham, should command their children after them to follow the Lord their God, (Gen. xviii. 19.); whilst, moreover, we might be as readily prepared to find that under the Gospel an Apostle enforces upon all Christian parents that “without provoking their children to wrath, they should bring

them up in the nurture and admonition of the Lord," (Eph. vi. 4.) With these observations before us, can we look at the awful fate of Eli, and not perceive that divine vengeance must justly hang over, and always be ready to fall on the heads of those parents whose children may have "made themselves vile whilst they restrained them not?"

Consider, then, I beseech you, ye that are parents, that the plainest dictates of reason, the closest ties of natural affection, as well as the most decided declarations of God's holy word, all combine to impress on you how much you owe to the children you may have introduced into the world. Remember the situation in which you have placed them. Remember that they have souls to be saved; that they are in a world which lieth in wickedness, in which they will be constantly in danger from that enemy of their souls, who is emphatically described in the epistle for the day, as "going about seeking whom he may devour;" in a world in which they must be exposed to the snares of wicked men, whilst at the same time they have by nature a heart full of evil imaginations, and desires of the flesh, inclining them, from their earliest days, to "make themselves vile." You must then see the importance of engaging their minds and affections as early as possible in an entirely opposite course, even in the way which leadeth unto life; implanting in their hearts, by the help of divine grace, that fear and love of God which is the beginning of wisdom, and that abhorrence of all sin which can alone save them from ruin. You must see the importance of leading and training them, whilst their hearts are tender, in the way of holiness, and of exerting your utmost authority in restraining them, whenever they may turn towards any of the paths of vice and sin. You must, then, I am sure, feel how much lies upon you as their parents! how much depends on your conduct towards them; and therefore, what a solemn account you will one day have to give concerning these matters at the awful tribunal of God! Remember, then, from this sad history, that it is not sufficient for you to have a concern for your own souls. It clearly is not enough for you to be, like Eli, pious, amiable, and submissive to the will of God yourselves: you must all use your utmost and constant endeavours to make your children in all things what they ought to be. Recollect the unhappy end of the aged Eli. What was it embittered his last moments? what but his negligence with regard to his sons? As, then, you value your own souls, as you care for your own peace of mind in the latest hours of your life, have a deep concern for the never-dying souls of your children. Use every exertion yourselves, and obtain for them the best assistance you can procure for their instruction, that they may know their duty, and then be led to practise what they know. In short, by prayer, heartfelt prayer to God, by teaching, by exhortation, by authority, by correction, and by example, do all you can that you may be able humbly but truly to say to the Almighty in the last great day, "Here am I, and the children thou hast given me, and of them which thou gavest me have I lost none."

2. But I must not close without observing, that the history speaks also to children in terms of an equally awful character. Remember, young people, that if it is your parents' duty to instruct, to watch over, and to restrain you, it is also your duty to be ready to learn of them, to be disposed to follow their guidance, and to submit to their wholesome

restraints. And even should your parents neglect you in any point, as Eli did his children, still that will not be a sufficient excuse for you, if you follow the ways of sin.

In a Christian land like this, no one can be really ignorant of his duty, or of the way in which he may be enabled to pursue it. The way of righteousness and of salvation through the Gospel may be found and followed by any who chooses to seek it. Some may enjoy greater advantages than others. But those of us who have least, may all know enough, if they neglect not their opportunities. They may all know and feel, if they will, what sin really is—how hateful to God, and ruinous to man. They may learn, if they wish, how we may obtain pardon for it, even through a crucified Redeemer, Jesus Christ; how we may escape from its dominion, even through the power of the Holy Spirit; and how we may prepare for a final deliverance from it, even by a life of faith and holiness. All these things any may know and understand, if such is his desire. And, therefore, as amongst the Jews, so still more amongst us, it is impossible to plead ignorance on our own part, or negligence on the part of others, as an excuse for wickedness. No. Whatever your sin may be, and by whatever means you have been induced to give yourselves to it, your sin will yet be your own, and your own also will be the punishment. Remember, I beseech you, that Eli's negligence did not excuse his sons, Hophni and Phinehas, or save them from ruin. And so, also, if in spite of all your Christian privileges and advantages, you, my young friends, make yourselves vile instead of becoming holy, you will be consumed as surely as they were, and be consumed everlastingly.

3. Lastly. Let me from this history address a word to all. If such be the danger to which our immortal souls are exposed, of being eternally lost, if we be not led into and kept in the way of salvation, how anxious should we be first of all for the preservation of ourselves from sin, and our own souls from ruin! Nor should we confine our anxiety merely to ourselves. We should also earnestly endeavour to promote the eternal salvation of all within our reach. And if so much lies on each parent with regard to their children's religious training, must it not be right to give them such assistance as we are able in the discharge of this their important and most difficult work? Must it not be right to aid such parents as have little time, and still less ability perhaps, to instruct their little ones, by the establishment and support of schools for their religious improvement and discipline? This surely must be at once a charitable work in the sight of man, and a work most pleasing in the eyes of our Father which is in heaven. In doing this, it is not intended to set any one in the place of the parent. This must not be supposed for a moment. No: as the parent has natural affections towards his children which none other can possess, and a natural authority over them which none can assume, so he has duties which none but himself can rightly discharge. And these duties parents must not imagine will be no longer required of them, provided they send their children to school. Something they may all do towards the instruction of their little ones; yea, even those who know but little themselves; and therefore something God will expect of them. Something then they *ought* to do. And in this we may assist them; but as

none can properly take their place, so none ought to take the work entirely out of their hands. And, brethren, it was with a view of thus assisting the parents of these parishes in the fulfilment of their high duties towards their children, that our National School was first founded amongst us; it is on this ground it has been since continued; and it is upon this ground that I now claim for it your liberal support.

I am happy in being able to assure you, that I hear very favourable accounts of the progress of the children in it. And indeed you have had on this day, as on each returning Sunday afternoon, an opportunity of observing how they improve in religious knowledge;* and you may at any time see how they advance in the school itself. Under these circumstances, I ask your contributions this day. Remember it is for the welfare of immortal souls I plead, and as I am addressing Christians, I hope I shall not plead in vain.

D. I. E.

MISCELLANEOUS.

ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

No. XXXIV.

FATHERS OF THE THIRD CENTURY.

TERTULLIAN.—(concluded.)

Quid Tertulliano eruditius, quid acutius?—Jerom. Epist. ad Magn. 84.

TERTULLIAN is a very difficult writer. His style is harsh and abrupt, involved in sententious prolixity, and strongly marked with the rough and unpolished vehemence of his character. At the same time, his works abound with frequent bursts of impassioned eloquence; and a manly vigour of conception, supported by the vast fund of miscellaneous knowledge with which his mind was stored, amply compensates for the rudeness of phraseology by which his sentiments are obscured. However close the application which is necessary to unravel his meaning, the toil will be amply repaid by the depth of reasoning which he exhibits, and the varied information which he affords. He is hurried along from point to point by the fervid impetuosity of his temper, and the inexhaustible fertility of his imagination; nor does his frequent use of strange words, and their employment in rare acceptations, tend to diminish the natural ruggedness of his Latinity. Gilbert Wakefield betrayed his own want of classical taste when he classed the writings of this Father among "the most genuine remains of pure Roman composition;" and we cannot do better than follow the Bishop of Lincoln, who cites the opinion of the learned Ruhnken on this subject, as mainly coinciding with his own. *Sit Tertullianus quam velis eruditus, sit omnis peritus antiquitatis; nihil impedit: Latinitatis certe pessimus*

* The children had been as usual catechised in the Service.

actorem esse aīo et confirmo. At usus est sermōe eo, quo tunc omnes Afri Latīne loquentēs utebantur :—

Δωπιάδεν ἐ' ἔζεσσι, ἐοκῶ, τοῖς Δωπιάεσσιν.

*Ne hoc quidem concesserim. Fecit hic, quod ante eum arbitror fecisse neminem. Etenim, cū in aliorum vel summā infantiā tamen appareat voluntas et conatus bene loquendi, hic, nescio quā ingenii perversitate, cum melioribus loqui noluit, et sibimet ipse linguam fixit duram, horridam, Latinisque inauditam: ut non mirum sit per eum unum plura monstra in linguam Latinam, quam per omnes scriptores semibarbaros, esse inrecta.**

In the citations which have been introduced into the foregoing analysis of Tertullian's works, sufficient justification of Ruhnken's judgment will be found; but many passages of great beauty might be adduced, which are little, if at all, opened to the censure contained in it. Of the subjoined specimens the former is a quiet narrative of the customs which prevailed at the religious meetings of the early Christians; and the latter a glowing description of the true pleasures of a sincere believer, as contrasted with the licentious indulgences and secular amusements of the heathen world.

APOLOGET. §. XXXIX.

Edam jam nunc ego ipse negotia Christianæ factionis, ut qui mala refutaverim, bona ostendam. Corpus sumus de conscientiâ religionis, et disciplinæ unitate, et spei federe. Coimus ad Deum, quasi manu facta precationibus ambiamus. Hæc vis Deo grata est. Oramus etiam pro imperatoribus, pro ministris eorum ac potestatibus, pro statu seculi, pro rerum quiete, pro morâ finis. Coimus ad literarum divinarum commemorationem, si quid præsentium temporum qualitas aut præmonere cogit, aut recognoscere: certè fidem sanctis vocibus pascimus, spem erigimus, fiduciam figimus, disciplinam præceptorum nihilominus inculcationibus densamus. Ibidem etiam exhortationes, castigationes, et censura divina: nam et judicatur magno cum pondere, ut apud certos de Dei conspectu; summumque futuri iudicii præjudicium est, si quis ita deliquerit, ut a communicatione orationis, et conventus, et omnis sancti commercii relegatur. Præsertim probati quique seniores, honorem istum non pretio, sed testimonio adepti; neque enim pretio ulla res Dei constat. Etiam si quod arcæ genus est, non dehonoriaria summa quasi redemptæ religionis congregatur: modicam unusquisque stipem menstruâ die, vel cum velit, et si modo velit, et si modo possit, apponit: nam nemo compellitur, sed sponte confert. Hæc quasi deposita pietatis sunt. Nam inde non epulis, nec potaculis, nec ingratis voratrinis dispensatur, sed egenis alendis humanisque, et pueris ac puellis re ac parentibus destitutis, jamque domesticis senibus, item naufragis; et si qui in metallis, et si qui in insulis vel in custodiis, duntaxat ex causa Dei sectæ, alumni confessionis suæ, fiunt. Sed ejusmodi vel maximæ dilectionis operatio notam nobis inurit penes quosdam. "Vide," inquit, "ut invicem se diligant!" Ipsi enim invicem oderunt. Et, "Ut pro alterutro mori sint parati!" Ipsi enim ad occidendum alterutrum paratiores. Sed et quoddam fratrum appellatione censemur, non aliâs, opinor, infamant, quàm quoddam apud ipsos omne sanguinis nomen de affectione simulatum est. Fratres autem etiam vestri sumus jure naturæ matris unius, etsi vos parum homines, quia mali fratres. At quantò dignius fratres et dicuntur et habentur, qui unum patrem Deum agnoverunt, qui unum spiritum biberunt sanctitatis, qui de uno utero ignorantie ejusdem ad unam lucem expaverunt veritatis? Sed eò fortasse minus legitimi existimantur, quia nulla de nostrâ fraternitate tragœdia exclamat, vel quia ex substantiâ familiari fratres sumus, quæ penes vos ferè dirimit fraternitatem. Itaque qui animo animâque miscemur, nihil de rei communicatione dubitamus. Omnia indiscreta sunt apud nos, præter uxores. In isto solo

* Ruhnkenii Pref. ad Schelleri Lexicov. See Kaye on Tertullian, p. 68.

consortium solvimus, in quo solo ceteri homines consortium exercent, qui non amicorum solummodo matrimonia usurpant, sed et sua amicis patientissimè subministrant; ex illâ, credo, majorum et sapientissimorum disciplinâ, Græci Socratis, et Romani Catonis, qui uxores suas amicis communicaverunt, quas in matrimonium duxerant liberorum causa et alibi creandorum; nescio quidem an invitas: quid enim de castitate curarent, quam mariti tam faciliè donaverant? O sapientiæ Atticæ, ô Romanæ gravitatis exemplum! Lenones Philosophus et Censor. Quid ergo mirum si tanta caritas convivatur? Nam et cœnulas nostras, præterquam sceleris infames, ut prodigas suggillatis. De nobis scilicet Diogenis dictum est, "Megarenses obsonant, quasi crastinâ die morituri; ædificant vero, quasi nunquam morituri." Sed stipulam quis in alieno oculo faciliùs perspicit, quam in suo trabem. Tot tribubus, et curiis, et decuriis ructantibus acescit aër; Saliis cœnaturis creditor erit necessarius; Herculanarum decimarum et pollucetorum sumptus tabularii supputabunt; Apaturiis, Dionysiis, mysteriis Atticis coquorum dilectus indicitur; ad fumum cœnæ Serapiacæ sparteoli excitabuntur; de solo triclinio Christianorum retractatur. Cœna nostra de nomine rationem sui ostendit: id vocatur quod *dilectio* penes Græcos. Quantiscunque sumptibus constet, lucrum est pietatis nomine facere sumptum: siquidem inopes quosque refrigerio isto juvamus, non quâ penes vos parasiti affectant ad gloriam famulandæ libertatis sub auctoramento ventris inter contumelias saginandi, sed quâ penes Deum major est contemplatio mediocrium. Si honesta causa est convivii, reliquum ordinem disciplinæ æstimate qui sit, de religionis officio: nihil vilitatis, nihil immodestiæ admittit: non priùs discumbitur, quàm oratio ad Deum prægustetur: editur quantum esurientes cupiunt: bibitur quantum pudicis est utile: ita saturantur, ut qui meminerint etiam per noctem adorandum Deum sibi esse: ita fabulantur, ut qui sciant Dominum audire. Post aquam manualet et lumina, ut quisque de scripturis sanctis vel de proprio ingenio potest, provocatur in medium Deo canere: hinc probatur quomodo biberit. Æquè oratio convivium dirimit: inde disceditur non in catervas cæsonum, neque in classes discursationum, nec in eruptiones lasciviarum, sed ad eandem curam modestiæ et pudicitiae; ut qui non tam cœnam cœnaverint, quam disciplinam. Hæc coitio Christianorum meritò sane illicita, si illicitis par; meritò damnanda, si non dissimilis damnandis, si quis de eâ queritur eo titulo, quod de factionibus querela est. In cujus perniciem aliquando convenimus? hoc sumus congregati, quod et dispersi; hoc universi, quod et singuli; neminem lædentes, neminem contristantes.

DE SPECTACULIS, §§. XXIX. XXX.

Jam nunc puta delectamentis exigere spatium hoc: cur tam ingratus es, ut tot et tales voluptates a Deo contributas tibi satis non habeas, neque recognoscas? Quid enim jucundius, quàm Dei patris et domini reconciliatio, quàm veritatis revelatio, quàm errorum recognitio, quàm tantorum retro criminum venia? Quæ major voluptas, quàm fastidium ipsius voluptatis, quàm seculi totius contemptus, quàm vera libertas, quàm conscientia integra, quàm vita sufficiens, quàm mortis timor nullus; quòd calceus deos Nationum, quòd dæmonia expellis, quòd medicinas facis, quòd revelationes petis, quòd Deo vivis? Hæ voluptates, hæ spectacula Christianorum, sancta, perpetua, gratuita: in his tibi Circenses ludos interpretare, cursus seculi intueri, tempora labentia, spatia dinumera, metas consummationis expecta, societates ecclesiarum defende, ad signum Dei suscitare, ad tubam angeli erigere, ad martyrum palmas gloriare. Si scenicæ doctrinæ delectant, satis nobis literarum est, satis versuum est, satis sententiarum, satis etiam canticorum, satis vocum; nec fabulæ, sed veritates; nec strophæ, sed simplicitates. Vis et pugillatus et luctatus? præstò sunt non pauca simul. Aspice impudicitiam dejectam a castitate, perfidiam cæsam a fide, sævitiam a misericordiâ contusam, petulantiam a modestiâ adumbratam: et tales sunt apud nos agones, in quibus ipsi coronamur. Vis autem et sanguinis aliquid? habes Christi. Quale autem spectaculum in proximo est, adventus Domini jam indubitati, jam superbi, jam triumphantis? Quæ illa exultatio angelorum, quæ gloria resurgentium sanctorum? quale regnum exinde justorum? qualis civitas

nova Hierusalem? Atenim supersunt alia spectacula, ille ultimus et perpetuus iudicii dies, ille nationibus insperatus, ille derisus, cùm tanta seculi vetustas et tot ejus nativitates uno igne haurientur. Quæ tunc spectaculi latitudo? quid admirer? quid rideam? ubi gaudeam? ubi exultem? tot spectans reges, qui in cælum recepti nuntiabantur, cum ipso Jove et ipsis suis testibus in imis tenebris congemiscentes? item præsides, persecutores Dominici nominis, sævioribus quàm ipsi contra Christianos sævierunt flammis insultantibus liquescentes; præterea sapientes illos philosophos coram discipulis suis unâ conflagentibus erubescentes, quibus nihil ad Deum pertinere suadebant, quibus animas aut nullas, aut non in pristina corpora redituras, adfirmabant; etiam poëtas non ad Rhadamanti, nec ad Minois, sed ad inopinati Christi, tribunal palpitantes. Tunc magis tragædi audiendi, magis scilicet vocales in suâ propriâ calamitate: tunc histriones cognoscendi solutiores multò per ignem: tunc spectandus auriga, in flammeâ rotâ totus ruber: tunc xystici contemplandi, non in gymnasiis, sed in igne, jaculati: nisi quòd nec tunc quidem illos velim visos, ut qui malim ad eos potius conspectum insatiabilem conferre, qui in Dominum desevierunt. Hic est ille (dicam) fabri aut quæstuarie filius, sabbati destructor, Samarites, et dæmonium habens. Hic est quem a Juda redemistis: hic est ille arundine et colaphis diverberatus, subramentis dedecoratus, felle et aceto potatus. Hic est quem clam discentes subripuerunt, ut resurrexisse dicatur, vel hortulanus detrahit ne lactuæ suæ frequentia commeatium adlæderentur. Ut talia spectes, ut talibus exultes, quis tibi prætor, aut consul, aut quæstor, aut sacerdos de suâ liberalitate præstabit? et tamen hæc jam quodammodo habemus per fidem, spiritu imaginante, repræsentata. Ceterum qualia illa sunt quæ nec oculus vidit, nec auris audivit, nec in cor hominis ascenderunt? credo, circo et utriqûe caveâ, et omni stadio, gratiora.

To the morose and ascetic discipline of Tertullian, after his junction with the Montanists, may probably be traced the origin of those monastic austerities, which shortly afterwards spread over the Christian world. Hence arose the severe and frequent fasts, the religious seclusion, the pride of celibacy, and that superiority of formal observance over active virtue, which characterised the corrupted Christianity of the Church of Rome. Stern and dismal, however, as were the notions of Tertullian in respect of discipline, his doctrinal opinions were generally, if not universally, sound and unexceptionable. It has frequently appeared, in the course of the preceding inquiry, that his testimony to the divine and human natures of Christ, to the unity of the Godhead, to the Catholic doctrine of the Trinity, to a particular providence, to the influence of the Holy Spirit, to the resurrection of the body, and other fundamental principles of Christianity, are clear and decisive; nor do the tenets of the Romish Church find an advocate in him, even where his peculiar turn of disposition might be expected to lean that way. A variety of direct attestation to the divinity of Christ will be found in Burton's *Ante-Nicene Testimonies*; and the Bishop of Lincoln has dedicated a chapter of his work, often before quoted, to the illustration of the doctrines asserted in the thirty-nine Articles from the writings of this Father. So explicit indeed are the terms in which Tertullian refutes the tenets which are held by the Socinians and other modern sectarists, that an attempt has been made to set aside the authority of his works, by a sweeping assertion of their entire spuriousness. In a dissertation, inserted in Semler's edition (*Halæ*, 1776, 8vo.), it is gravely supposed that the writings now extant under the names, not only of Tertullian, but of Justin also and Irenæus, were produced by the joint labours of a

set of men, who had conspired to brand certain persons (as Marcion, for instance, and Valentinus) with the title of heretics. An hypothesis so utterly preposterous is unworthy of a lengthened refutation. Suffice it to observe, that the genuineness of the writings of these Fathers rests upon the same evidence, as that which establishes the genuineness of any other ancient writer; and that, in regard to those of Tertullian in particular, Cyprian, Eusebius, Jerome, and Augustine, furnish a regular chain of testimony in their favour.

The *Editio Princeps* of the entire works of Tertullian is that of *Beatus Rhenanus*, printed in folio, at *Basle*, in 1521; but the *Apology* was first printed at *Venice*, in 1492, by *Bernard Benalius*. *Semler's* edition, in six volumes, mentioned above, is sometimes regarded as the best; and *Oberthur* has followed his text in a very accurate edition, in two vols. 8vo. Wurcebr. 1780. That of *Rigaltius*, first published in 1634, is generally preferred by English scholars; as re-edited by *Philip Prior*, at *Paris*, in 1664. The same edition is sometimes found with a different title-page, bearing date in 1675; and it has obtained an unmerited reputation of superiority above the *alter et idem*. *Havercamp's* separate edition of the *Apology* is very valuable.

A PRACTICAL INQUIRY INTO THE MEANS OF PROMOTING THE EFFICIENCY OF THE ESTABLISHED CHURCH.

LETTER IV.

(Concluded from p. 426.)

WHATEVER means may be employed to secure prosperity for the Church, and safety for the country, a spirit of active piety alone will give them energy and success. He therefore is the true patriot who aims at increasing holiness for himself, and who strives, by his example, his exertions, and his prayers, to promote it in others. Nor let the most obscure Christian imagine that his influence is small. Though destitute of the advantages which station and talent may confer, he has power with heaven. The blessings he receives in evident answer to prayer for himself, are the pledge that his supplications on behalf of others will be accepted, since for them also he is commanded to pray. Thus will he serve the Church effectually, though he never can know in this world how much his prayers have availed her. The influence of Christian benevolence is incalculable, when its efforts are thus sustained. The common relations between cause and effect are lost, when God himself is, as it were compelled, by violence of united prayer, to arm our feeble agencies with the irresistible energy of his omnipotence.

"The Church," says a recent Dissenting writer, "is calculated to preserve the orthodoxy of the many; Dissent, to promote the piety of the few." How an Establishment which preserves general orthodoxy can be unfavourable to individual piety; or how piety can be especially promoted where orthodoxy is insecure, he does not attempt to explain. If he would say that persons who make a distinct profession of religion possess greater advantages as members of a meeting-house than they

could enjoy in the Church, their peculiar advantages are easily ascertained: they are admitted to the sacrament, and have a voice in the management of the meeting-house. The last, which simply introduces them into an exclusive, and almost secular little corporation, will scarcely be regarded as a religious privilege. It is too often the reverse. It is in the members' conclave that the battles are fought which notoriously shake so many Dissenting causes to their foundations; and in which the sanctity of a place of worship, and a previous religious service, are insufficient to restrain the unholy passions of the combatants. And the Church welcomes to the sacrament, all who have been brought into the family of God by baptism, unless they have made themselves unworthy by evident and unrepented sin. She does not, she dares not, like Dissent, forbid the guests whom her Lord has commanded to his table, unless the divine invitation have been countersigned by a pretended and self-made minister.

It would be contrary to the discipline of the Church, and highly inexpedient, to form a class out of the congregation with official distinction and privileges; but it may be a subject for serious consideration, if it would not be desirable to afford to all who are anxious to make religion the first business of their life, the means of securing the more particular superintendence of the clergyman, and the encouragement and support of kindred characters. A pledge to attend regularly and punctually at the church as a hearer and communicant, to observe family worship, and to promote the religious instruction of every child and dependant, would be sufficient. Such persons would afford valuable aid to a clergyman in a populous parish. They would enable him at once to select suitable assistants, whenever he might require help to establish and conduct a charity. The more decided and experienced characters, acting under his direction, might relieve him in many of his pastoral duties. He would have a definite and tangible object to enforce upon every one, whose importance as a duty could not be disputed; and which would not only be a test of the sincerity of good resolutions, but also a means of confirming them permanently: for the individual would be committed beyond the power of a creditable retreat, and he would be strengthened by the example and encouragement of others. It would facilitate an organized financial plan for supporting schools and chapels. The enumeration may be extended to include every advantage resulting from piety, united with zeal for the Church, and attachment to her ministers; and the independence of the clergyman, the authority and dignity of his office, and the discipline of the Church, would be a security against irregularities. Aided by a band of such auxiliaries, the clergyman might pursue, and with the hope and prospect of success, the great object of bringing every child to school, and establishing family worship in every house. Happy, most happy the day, when this consummation shall have been generally effected!

A second, and still more important mode of serving the Church, will be increased attention to the schools. Every school should be regarded and attended to as emphatically a nursery for the Church, and not a child should grow up without being taught to understand her doctrines, as contained in the Catechism and Liturgy, and to appreciate her claims to confidence and affection. It would be difficult to act

upon the canon which requires the children to be catechised every Sunday afternoon; but they should be examined at convenient times, and sufficiently often to quicken the attention both of teachers and children. Nor should this care be confined to the charity schools. Every school in the parish should be occasionally visited by the clergyman; and to prevent the children from regarding the duty as the mere repetition of a lesson, the examination should invariably conclude with a prayer and a blessing.

Nor should it be thought sufficient thus to *educate* the children in Church principles; care should be taken to preserve them after they are removed from the school. Let all in the upper classes be encouraged to avail themselves of the parochial lending library, and to contribute a trifle, suppose a penny a month, for the purchase of books chosen from the Christian Knowledge Society list by themselves. Let this be regarded as a privilege, and its privation as a punishment. And when they leave the school, let them be strongly advised to continue this practice. Let the monitors in the National schools, the teachers in Sunday schools, and steady and trustworthy young persons afterwards, keep the list of contributors, and collect the money; but let every book be delivered by the parish clergyman himself, that he may be enabled to make a few suitable observations at a time when they will be particularly impressive, and under circumstances which will make them remembered by association as long as the book is kept. Trifling as the delivery of a shilling book may appear, it is an important event to a child who, for a year past, has been hoping and saving for it. The clergyman will find it useful to keep a register of the names of all the children educated in the schools, with brief notes of their progress and conduct, and a list of the books they have subscribed for. This would materially aid his memory, assist him in his future intercourse with them, and afford valuable help to a successor or curate. A copy from this register would be an unexceptionable character for a boy or girl going into service, and a passport in a change of residence. That which leads every one to feel that his conduct is noted, and his merit secure of its reward, may become a powerful engine for good.

As these children grow up, and their wages increase, most of them would become subscribers to some of the Church institutions. We have only to recollect that a subscription equal to a penny a week from every child now educating by the Church, would produce 195,000*l.* a year, to perceive the value of their co-operation, and to appreciate the magnitude of our resources, when they shall be fully brought out by a general and organized system.

It is not illiberality, but common prudence, and an absolute duty in a Churchman, to unite with no parties, and for no object, where the union must be obtained by the compromise of a Church principle. If Dissenters refuse to support a Church school, let them withdraw. A little additional exertion will prevent their loss from being felt; and the Institution will then be an auxiliary, instead of an enemy to the Establishment; while the Dissenters, too weak, except in very large towns, to support a public institution of their own, will be compelled to stand aside, and leave the whole field of charity and usefulness to the Church. Things indifferent may be wisely conceded; but unless a decided stand

is made when we are required to surrender a principle, there will be no limit to concession. Thus in the Lancasterian schools, all the forms and means of religious instruction, and even the enforcing attendance at public worship must be given up, because all sects meet the Church on a footing of perfect equality, and no cause for jealousy must be afforded to any one. But may the duties of every day, or at least of every *week*, commence and close with prayer? No! for this must be conceded to the Quakers.

True, no Quaker children are educated in these schools; and ALL other sects contend for the importance of the prayer; but the Quaker refuses to tolerate what he disclaims for himself, and requires, as the price of his co-operation, that Christians of all denominations shall surrender their religious principles, and sacrifice the most important of religious duties. He pleads indeed conscientious scruples, but **THE PLEA IS NOT TRUE!** It is disproved by his own conduct. He objects to prayer, not in the abstract, but only in set forms, and at stated times. But he condemns oaths absolutely; oaths of all kinds; oaths at all times; oaths under all circumstances. Yet he will send his clerks day after day to the Custom-House to verify entries by an *oath*! Yet he never hesitates to seek redress in a court of justice because he must obtain it by *sworn* witnesses, and a *sworn* jury! Thus he can employ others to **SWEAR**, but forbid them to **PRAY**! Thus he can readily waive his scruples at an **OATH**, wherever his own interest is concerned, but insist upon a scruple against **PRAYER**, where the only sacrifice is the religious principles and duties of others!

A third and important mode of engaging the affections of the people for the Church, is the improvement of her psalmody. It is not necessary here to enter into a critical examination of Brady and Tate's version, for it is practically condemned. Very few in our congregations join to sing it, and none to read it. How indeed should they? It offers no inducement to taste, for, excepting in a very few parts, the poetry is very inferior, everywhere bearing the marks of haste,—and cold, prosaic, and diffuse.* Religious feeling turns from it, for it offers no allusion to the doctrines and duties of the Gospel; and the picture of Christian experience, and the model of Christian devotion afforded by the original, are copied as a dauber would imitate the finished work of a master. Even the tolerable verses picked out for public worship, are oftener to be endured than commended. Hence the employment in our National and Sunday Schools, of hymns not used in the Church, and which, if they should awaken, or be associated with religious feelings in the children, will be

* A few of the Psalms are decidedly superior, such as the 34th, and part of the 148th; and many are very tolerable; but on the whole, the beauties are lost and buried under much that is inferior, and it is impossible to extract and combine the good verses so as to form any considerable number of hymns. I believe I could repeat almost all the tolerable verses, for I have gone through the whole to extract and arrange them into hymns, making occasionally such trifling verbal alterations, as might be required to give to each a beginning and an end: but the result was not satisfactory. Of 109 hymns, nearly half are beyond the proper length, and could not be shortened without making the sense incomplete; and a larger proportion would have been condemned for their poetry, if better substitutes could be found. Their capital fault, however, is their vague and general mode of expression, which prevents them from finding an echo in any bosom. Hence the rarity of congregational singing in the churches where they are employed.

likely to carry them away to the meeting-house, where alone these and similar hymns are sung. And hence the irregularity of introducing into our Churches a variety of unauthorised hymns, too many of them selected and adapted by very incompetent editors.

The Hymn-book of the Church should be exclusively her own, the commentary and counterpart of her Liturgy. It should be simple and dignified in its style; earnest, yet calm in its tone of feeling. It should present a complete and orderly exposition of sound doctrine, and a practical and animated picture of Christian experience. Every Sunday and Holiday should have its two or three hymns, which, without being a servile imitation of any parts of the service for the day, should offer a lively illustration of the whole; and every hymn should have its appropriate tune, to which the breaks and emphasis of the lines and words should be carefully accommodated. The Psalms would afford the subjects for the second part, which thus would be more suited to personal use; and would be proper for afternoon and week-day services, and for school and family worship. A few short hymns to commence and close a service, and a few for special occasions, would complete the arrangement. No hymn should be so long as to require to be shortened when used in public worship; and the whole should be a complete and engaging manual of practical divinity. Thus by enabling Christians of every age, station, and capacity, to express their feelings in its language, it would unite itself with their best affections, and attract them to the Church; with whose services it should be so strikingly identified, that not one of its hymns should be sung in the meeting-house, without being at once felt to be out of place. Even the tunes as they became associated with their appropriate hymns, would at length appear as the exclusive property of the Church.

A selection from such a book, of a few impressive hymns, might be usefully printed on a broad sheet, with such attractions of paper, type, and embellishment, as would make it an ornament; and it should then be introduced, if possible, into every cottage; pasted on the wall, where distributed gratuitously; or mounted on pasteboard and varnished for sale. We should thus take advantage of every season of rest, and of every favourable feeling; and as the embellishments would be one of the earliest objects of attraction to the infant, we may be sure that the hymns themselves would be impressed very early on the memory of the child. If the doggerel of the nursery can entwine itself so inseparably with the feelings even of educated and reflecting persons, what effect may we not hope for, when a cultivated taste approves the composition, which is endeared by early recollections, and identified with religious habits. Thus commencing from the cradle, we should endeavour to blend a direct Church tendency with every duty, pursuit, and amusement. We should bring into universal play every agency whose silent, but constant operation shall be for good. We should so prepare the soil that every good plant may flourish, and bear fruit abundantly; while the native weeds, and all that the enemy has sown, shall dwindle and perish.

The irreligion of the medical profession has been so generally taken for granted, from the days of Chaucer to the present time, that the charge must be assumed to have some foundation; and a sufficient

cause presents itself in their habitual desecration of the Sabbath. The evil is commonly established in London, where the young man, suddenly released from control, and with a command of money, is left to his own discretion. His studies allow him no time for immortal pursuits; but after the laborious and unwholesome duties of the week, he will generally be too happy to avail himself of the Sunday as a holiday for country recreation, or as a leisure day to complete the unfinished work of the past week. When such habits have been formed, it is not surprising that the profession should afterwards be made a plea to excuse a very irregular attention to the religious duties of the Sabbath.

There is no class of men whose co-operation for any good object would be more desirable. Their personal claims are very high; for all that is elegant in literature, valuable in science, and excellent in morals, essentially belongs to their profession, or naturally and gracefully blends with it; and their position is most important; for their influence extends through all classes of society, as the trusted friends of every family.

We shall raise the character of the profession, and secure them as the active friends of the Church, by converting the medical schools of London into colleges—a change to be effected with little difficulty, and no expense, and which would afford many and important advantages to the students. Less than their aggregate payments for inconvenient and unwholesome lodgings would meet the building-debt of a proper establishment; and the cost for solitary dinners at an eating-house would support an elegant and abundant table in a common hall. Thus at an expense not exceeding the present minimum, they would secure health, quiet, social intercourse, the moral control of a principal, the observance of religious duties, the advantages of a library, museum, and botanic garden, with the certainty of being called to the hospital whenever an important case, requiring immediate attention, is admitted at an unusual hour. So great and evident would be the advantages of a medical school possessing such an appendage, that its establishment for any one would ensure the imitation of the others. All might then be united as a chartered university, under the control of a senate appointed by the colleges of physicians and surgeons. The authority formerly exercised, and still nominally professed, by the Bishop of London, would mark him as the proper person to be placed at the head of the whole.

To afford to every one religious instruction through the public ministrations and the pastoral superintendence of the Clergy; and to create a general and active interest in the welfare of the Church, will secure to the country most important political advantages, not attainable by any other means.

IT WILL RELIEVE IT FROM A GREAT PART OF THE ENORMOUS TAX NOW PAID FOR THE SUPPORT OF IDLENESS, VICE, AND CRIME. The present amount of the poor's rate may be stated at 8,000,000*l.*; and when it shall have been reduced to one-half by abolishing the destructive practice of pauperising the labourer, and by enforcing universally an efficient workhouse system, much will yet remain to be done. We shall have still to promote the comforts of the poor, by extending the plan of cottage allotments; to induce them to secure their permanent independence, by availing themselves of benefit and provident societies,

and savings' banks; and to restore to them in its strength that honest pride and natural affection, which shall make them feel it a deep disgrace to allow a near relative to become a pauper. This, if ever accomplished, must be effected by the exertions and influence of the Clergy; and, indeed, any improved system of poor laws will depend very much upon them for its efficiency.

But the poor laws, with all their abuses, are not our greatest curse. If 200,000 persons support themselves by vagrancy, dishonesty, prostitution, and theft, and the profits of their crimes average 12s. a week, the country is taxed 6,000,000*l.* a year for their support. The estimate is probably underrated. It has been calculated that the annual depredations in London exceed 2,000,000*l.*; and that it has 60,000 prostitutes. Seventy-five thousand persons were taken into custody there in 1832! The civil power may punish, but it does not, cannot extend, to the prevention of crime. It only lops the branches which shoot across our way, and leaves the root untouched. Moral agencies alone can eradicate the plants, and the only effectual one will be a general system of religious education and instruction by the Clergy.

IT WILL ELEVATE THE NATIONAL CHARACTER. The mind, which becomes debased by low pursuits, is ennobled by a dignified object. The slaves of political and personal licentiousness can be liberated, and raised to the dignity of men, only by making them quiet subjects, honest members of society, and (what includes all in a word) Christians. But religion itself is lowered by degrading associations, when it presents no prominent object of common interest but the concerns of a single, cheap-built, debt-encumbered meeting-house, whose minister is an illiterate volunteer, or a dependent hireling, holding his place on no better tenure than the caprice of his masters. The Church, even when divested of every accompaniment of pomp and splendour, commands veneration. Her most humble minister claims for his office an origin not of this world, and an authority which no earthly potentate may confer. The lowliest village fane is a part of one great Establishment, which combines all the elements of temporal dignity, and is invested besides with undefined greatness and power from above. Identified with the best parts of our history, and illustrated with a long list of distinguished worthies, the Church is the patron of the arts, the foster-parent of learning, the chief promoter of civil and religious liberty, the guardian of orthodoxy, the great agent of Christian benevolence. To her the country is indebted for civilization, morality, and order. She alone offers a suitable education to all—from the poor child, who requires but the lowest rudiments of knowledge, to the profound and accomplished scholar. She binds all ranks together; raises the son of the peasant to an equality with princes; confers dignity on the senate, and claims to speak with authority in the palace. Great without ostentation, she preserves her character of benignant majesty when she stoops to humble usefulness. As the same water which, flowing in a mighty river, bears wealth to the city, descends also in the gentle rain and dew to fertilize and beautify the earth; so the Church brings peace to the cottage, and blessings to every bosom. She hallows the dearest ties; she comforts under the heaviest afflictions; and finally, in a service of unrivalled pathos and sublimity, at the side of the grave,

over the recent prey of death and corruption, she declares in full and certain assurance of faith, that last and crowning hope of the Gospel, the resurrection to eternal life. Thus it is hers to purify the taste; to expand and elevate the mind; to engage, strengthen, and hallow the affections. High as may be the station, lowly as may be the lot of her disciple, she can identify herself as well with his temporal duties as with his eternal interests. And while he appreciates his own high privileges—and neither least nor lowest, that he is united with her—and rejoices in the faith that those privileges will one day be extended to all mankind, she can encourage him to feel that, by his example, his exertions, and his prayers, he may contribute to accomplish this glorious consummation.

IT WILL CREATE AND STRENGTHEN A SPIRIT OF LOYALTY. The Church and State are so entirely governed on the same principles, that persons hostile to the one become in the same degree disaffected to the other. So generally true is this, that for the most part it is only necessary to know the creed of an individual to determine what are his politics. The Church will be found wedded to the Constitution, Dissent to Liberalism, Infidelity to Jacobinism. If then we would preserve the lower classes from becoming the tools and victims of factious demagogues, we must bring them back to the Church. Thus too we shall restore their confidence and attachment to their natural friends and protectors, the higher classes, from whom they have become so fatally estranged. In contested elections, we almost invariably find the shew of hands against the candidate who is supported by the gentry.

IT WILL ENSURE SAFETY AND PEACE FOR THE COUNTRY. Judgments are evidently impending over the earth, more awful than any yet recorded in history. The strongest and fiercest principles of evil, anarchy, and infidelity, are gathering themselves to attack the long-established force of despotism and superstition. The conflict cannot be delayed much longer, and it will be terrible: nor will the triumph of the assailants bring peace; it will only be the commencement of a still fiercer struggle among themselves, when God will give full scope to their diabolical passions and purposes, that evil may be its own destroyer. The signs of the times are unequivocal, even to those who never look beyond natural causes; but as Christians, we know that before the great and peaceful triumph of religion, which we now wait for, God will take vengeance on his enemies. Where then shall we hide ourselves when he comes forth to judgment but in Him? and reason and faith direct us to the same means of refuge. That Church, which he has blest and chosen to be the guardian of sacred truth and of social order, will then be the hope and safeguard of the country. By her piety and zeal she will save herself and them that hear her; and England, for her sake, will be as an ark on the deluge, a Goshen in the midst of Egypt.

Finally, IT WILL AFFORD THE MEANS OF SECURING THE CONFIDENCE OF OTHER NATIONS. The supremacy of force, the only tenure by which we hold our colonies, is, in its nature, precarious and temporary. A numerous and intelligent population will not always allow their country to be a subordinate possession; and the first pride of independence, and the effort which secures it, will generally create hostility towards

their former masters. But a deep and permanent feeling will bind them to the parent country of their faith; and we may rest assured of the affections of that land, be it a colony or a sovereign state, whose temple is the Church of England, whose form of worship is her Liturgy, and whose examples are her worthies.

O Lord God Almighty! who alone art King and Ruler over all the earth! We earnestly and humbly beseech thee to keep and bless thy Church which thou hast purchased with the blood of thine own Son, and graciously preserved through so many and great dangers. Defend her with thy salvation: comfort her with thy presence: strengthen and purify her in this her trial; and grant that, being endued with the power of the Holy Ghost, she may evermore serve thee faithfully in righteousness and peace, through thy blessed Son, Jesus Christ our Saviour. Amen.

E. O.

THE SPITAL PULPIT.

SUCH is the title of the *Spital Sermon*, as it is called, preached on Easter Tuesday of the present year, by Dr. Russell, "for the benefit of future preachers, if any one shall haply ask, 'What is this SPITAL SERMON which I am desired to preach?'" The authorities which he has consulted are, STOWE'S *Survey*, MAITLAND'S *London*, NEWCOURT'S *Repertorium*, and ELLIS'S *History of Shoreditch*. We have been further favoured with a sight of that portion of a forthcoming history of *Christ's Hospital*, by the Rev. W. TROLLOPE, which relates to the subject; and, as the civic solemnity connected with it is one of considerable national importance, we shall compress the information derived from these sources into as brief a space as possible.

In the year 1197, *Walter Brune*, Sheriff of London, and *Rosia*, his wife, founded a priory in the parish of St. Botolph without Bishopsgate, for canons regular. The priory was furnished with 180 beds, for the reception of sick persons and strangers, to whom it was the business of the brethren to render assistance and relief, as well as spiritual consolation and advice. The first stone of the building was laid by *Walter Fitz-Walter*, Archdeacon of London; and the house was dedicated, by *William de S. Maria*, Bishop of London, to Jesus Christ and the Virgin, by the name of *Domus Dei et Beate Mariæ extra Bishopsgate*. In the churchyard* of the priory, which was commonly called the *Spital of St. Mary*, or *St. Mary's Spital*, stood a pulpit of wood in the open air, similar to that which is known to have been erected at *Paul's Cross*. According to a custom of very high antiquity, some learned person was appointed yearly by the Bishop of London, to preach at Paul's Cross on Good Friday, on the subject of Christ's *Passion*; and on the Mon-

* Now called *Spital Yard*. The word *Spital*, abbreviated from *Hospital*, simply means a house of reception for strangers, from the Latin *hospes*. In the *Saturday Magazine*, No. 30, (Dec. 22, 1832,) the manner of preaching at Paul's Cross is well represented in a wood-cut; and we should be pleased to see a view of the Spital Pulpit in some future number of the same instructive miscellany.

day, Tuesday, and Wednesday in Easter week, three other divines were in like manner appointed to uphold the doctrine of the *Resurrection* at the *Spital*. On the Sunday following, a fifth preached at Paul's Cross, passing judgment upon the merits of those who had preceded him, and concluding the solemnity with an appropriate exhortation from himself. On the south side of the *Spital Pulpit* a covered gallery was provided for the Lord Mayor, Aldermen, Sheriffs, and other persons of distinction, who went in procession to hear the sermons; their ladies also on the Monday forming part of the cavalcade: and above them were accommodations for the Bishop of London, and such other prelates as were able to attend. At the close of each day's solemnity, his lordship and the sheriffs entertained at dinner such of their friends among the aldermen as had attended the sermon in the morning. From this practice the civic festivities of Easter were at length extended to the scale of expensive magnificence on which they are now conducted.

With respect to the antiquity of the custom, it appears that in the year 1398, Richard II. ordered certain decrees from Rome to be proclaimed, by the preachers at *Paul's Cross*, and *St. Mary's Spital*; in 1439 *Philip Malpas*, one of the sheriffs, gave twenty shillings a-year to the three preachers at the *Spital*; in 1454, *Stephen Forster*, Mayor, gave forty shillings to the preachers at *Paul's Cross* and the *Spital*. The house or gallery, in which the mayor and aldermen sat at the *Spital*, was built in 1488, out of the goods, and by the executors, of *Richard Rawson*, Alderman, and *Isabel* his wife. In 1517 the pulpit was prostituted to seditious purposes by a preacher named *Bele* or *Bell*, who lent himself to incite the populace against the foreign artificers, by whom the trade of English manufactures had considerably suffered. That at Paul's Cross was more suitably occupied by the good Bishop *Ridley* in 1552, by whose preaching the foundation of the five city hospitals (*Christ's*, *St. Bartholomew's*, *St. Thomas's*, *Bridewell*, and *Bethlem*) was effected. On this occasion he had dwelt upon the iniquity, as well as the impolicy, of neglecting the poor and needy; and the good young king, Edward VI. sent for him on the moment, to confer on the means best suited to the relief of their necessities. The result is known. A year had not elapsed, and Edward had been summoned to his eternal reward; but not until he had accomplished the great design on which his heart was bent. On the completion of the documents, only two days before his death, he had blessed God, and said, "Lord, I yield thee most hearty thanks, that thou hast given me life thus long, to finish this work to the glory of thy name."

At the dissolution of monasteries, the Priory of *St. Mary* was surrendered to Henry VIII.; but the *Spital Pulpit* still remained, and the Easter sermons were preached from it as heretofore. Queen Elizabeth was present at the ceremony in 1559; and the state with which she returned is illustrative of the pageantry of the times. She was "attended by a thousand men in harness, with shirts of mail and croslets, and morris-pikes, and ten great pieces carried through London unto the Court, with drums, flutes, and trumpets sounding, and two morris-dancers, and in a cart two white bears." The children of *Christ's Hospital*, who had attended on the first occasion after the establishment was opened, continued regularly to form a part of the annual solemnity:

so that in 1594, when it became necessary to rebuild the Pulpit, a gallery was also erected for their accommodation. A tilted covering had been previously provided for the governors; and the records of the year 1565 speak of a *new tilt*, which had been ordered for the purpose. In 1642, during the great Rebellion, the pulpit was destroyed, and the sermons discontinued till the Restoration, when some convenient church was selected year after year for the celebration of the festival according to ancient custom. From 1716 to 1797, choice was made of St. Bride's Church,* in Fleet-street; and since that date, of Christ Church, Newgate-street; the Corporation having claimed the right of using it as the city church. A fee of one guinea was formerly paid at the Mansion-house to the sexton and beadle of the parish for making the necessary preparations; but the Lord Mayor, some years ago, refused the claim, and it has never yet been re-established.

Since the year 1784, the Monday and Tuesday only have been observed, in consequence of a resolution passed by the Court of Aldermen, July 22, 1783; and a further resolution for limiting the sermon to one day was passed, January 17, 1786; but rescinded on the 14th of March following. In the mayoralties of *Brass Crosby* and *John Wilkes*, in 1771 and 1775, the sermons were dropped altogether. Of late years, the ceremony has dwindled into little else than a mere train of official attendants, in comparison of the time when a crowded room was proverbially said to be "crammed as full of company as St. Bride's Church upon the singing a Spital Psalm at Easter." The sermons are now no longer regularly printed, as they were to the year 1768, by order of the Court of Aldermen; the order having been reversed on one occasion only, during the mayoralty of Brackley Kennet, in 1780. Some few have been occasionally published at the option of the author, and at his own expense; among others, that of Dr. Parr, in 1779, which is said to have occupied nearly three hours in the delivery. The preacher receives two guineas from the city funds, by virtue of an old endowment; but he is expected to dispose of them by way of contribution to the relief of the incurable patients in Bethlehem Hospital. Formerly, collections for the poor were made after the sermons.

Instead of the subject which was wont to be discussed from the Spital pulpit, the discourses now turn for the most part upon the objects for which the five royal Hospitals were endowed. According to the scheme proposed by the youthful founder, these objects included the relief of three distinct classes of poor:—1. The poor by impotency; 2. The poor by casualty; 3. The thriftless poor. These classes were again subdivided, and an appropriate asylum was found for the *fatherless poor man's child*, in CHRIST'S HOSPITAL; for the *sick, the maimed, and the diseased*, in ST. BARTHOLOMEW'S and ST. THOMAS'S; for *lunatics* in BETHLEHEM; and for the *rioter, the vagabond, the idle apprentice, and the harlot*, in BRIDEWELL. All these objects are now provided for on an enlarged scale; and a report is read on each day of the number of children maintained and educated, and of sick, disorderly, and lunatic persons, for whom provision is made in the respective Hospitals. Although much of the ancient ceremony has fallen into disuse, the boys of

* The sermon was preached at St. Bride's, by rotation, in 1680.

Christ's Hospital, with the legend "HE IS RISEN" attached to their left shoulder, still form part of the civic procession, waiting on the Monday for the Lord Mayor and Corporation, with their ladies, in the Royal Exchange; and on Tuesday, going straight to the Mansion-house; where, on being presented by the steward to his Lordship, each boy receives a new sixpence; the monitors a shilling; and the nurses and Grecians, half-a-guinea. In the mayoralty of Alderman Thompson, who had been recently elected to the presidency of the Hospital, these donations were doubled in every instance. As they pass through the Egyptian-hall, they receive a glass of wine and two buns; and, this business concluded, they are again followed by the civic authorities, but without the ladies, to Christ Church, where the service of the preceding day is repeated. It is usual for the junior Bishop to preach on the Monday, and a Clergyman selected by the Mayor on the Tuesday; and on both occasions, an Anthem, composed by the Head Master, is sung by the children. The Anthem for last year, together with the Report above-mentioned, so far as it relates to Christ's Hospital, was given in our Number for May, 1832. During the year last past, there were in *Christ's Hospital*, 1335 children; in *St. Bartholomew's*, 26,443 patients; in *St. Thomas's*, 24,931 patients; in *Bridewell*, 691 vagrants; and in *Bethlehem*, 335 lunatics.

ORGANO-HISTORICA.—No. II.

THE ORGAN AT WESTMINSTER ABBEY.

THIS instrument was built by a German of the name of *Schrider*, son-in-law to Father Schmidt, the builder of the organ at St. Paul's Cathedral.* *Schrider* succeeded Schmidt in his business and appointments, in 1710. The organ at Westminster Abbey appears to be the first instrument he built on his own account: but after the death of Schmidt, he became celebrated as an organ-builder, and finished some very fine instruments, which are in existence at this time, and will be noticed in future numbers of this publication.

Although bred and brought up under Schmidt, his organs are of quite an opposite cast to his master's. His *Diapasons* are distinguished by being voiced stronger in the treble than *Schmidt's*, and partaking somewhat of the quality of the *Principal*. Upon examination, *Schmidt's* diapasons appear to have very few *nicks* on the languid, which is the cause of that fine *round* quality of tone that characterises his diapasons; on the contrary, *Schrider's* diapasons have more *nicks*, and consequently, are more *reedy*.

The instrument under notice has lately undergone an extensive repair and improvement, by the late Mr. Elliott, who added a set of double diapason pipes. The following is a description of its stops:—

* See CHRISTIAN REMEMBRANCER for July, page 430.

GREAT ORGAN.*		CHOIR ORGAN.	
1 Open Diapason.	East front.	1 Stop Diapason.	
2 Open ditto.	West front.	2 Flute.	
3 Stop ditto.		3 Principal.	
4 Principal.		4 Fifteenth.	
5 Flute.		5 Cremona.	
6 Twelfth.			280 pipes.
7 Fifteenth.		SWELL.	
8 Sexquialtra.	3 ranks.	1 Stop Diapason.	
9 Mixture.	2 ditto.	2 Open ditto.	
10 Trumpet.		3 Hautboy.	
11 Clarion.		4 Trumpet.	
12 Cornet.	5 ranks.	Swell,	128 pipes.
13 Pedal pipes.		Choir,	280 ditto.
14 Double Diapason.		Great organ,	940 ditto.
	940 pipes.	Total of pipes, 1348	

The compass of the great and choir organs, is from G G to D in alt; —56 notes: that of the swell, from fiddle G to D in alt;—32 notes. The pedal pipes (stop 13) were added to the organ, during the time Dr. Arnold was organist, by that celebrated artist, *Avery*; and, although on a small scale, they are very fine in quality of tone. Of the *double diapason* pedal pipes, added by Elliott in 1828,* the effect is not good, as they do not blend with the other parts of the instrument: the scale, in all probability, not agreeing with that of the other stops; or, perhaps, there is not a sufficient quantity of wind, as to weight, since only one pair of bellows supplies the whole organ. The wind in this organ is remarkably unsteady, although a new pair of horizontal bellows were inserted by Elliott, after the coronation of George the Fourth. This unsteadiness of wind did not exist with the old *diagonal* bellows. A new *trumpet* and *clarion* were also added at the same time, but they are *voiced* so soft, that the ear can scarcely discern whether such stops are in the organ, or not. The only good parts of this instrument are the *diapasons* of the *great organ*, which are very fine; and the *pedal pipes* by *Avery*. The chorus of the great organ is *harsh*: and the choir organ and swell are both worn out. It has an octave of German pedals for the feet. For the last two months the choir service has been performed without the help of the organ, as it is at this time undergoing some repairs and alterations, with the addition of a most splendid gothic case to the great organ. This case was made at Peterborough, and exceeds in elegance, beauty, and chastity of style, any thing of the kind in England, not excepting that at St. George's, Windsor. If half its cost were expended in adding a new *choir organ* and *swell* to the instrument, it would have been of the utmost advantage to the choral service, as at present the instrument does not possess a sufficient variety of *fancy* stops for accompanying the voices. Although the liberality of the Dean has been thus far extended, we would still plead for the further improvement of a new choir and swell organ of greater compass.

* See The TIMES, Nov. 10th, 1828.

Curious Arrangement of the Lord's Prayer, to compose two distinct Poems : the words of the Lord's Prayer being central, forming the termination of the First, and the commencement of the Second.

THE UNIVERSAL SACRIFICE,

Of the {
Heart, by prayer for grace,
Hand, by obedience to the law,
Tongue, by confession of faith.

OUR FATHER

WHICH ART IN HEAVEN

HALLOWED BE THY NAME

THY KINGDOM COME

THY WILL BE DONE ON EARTH

AS 'TIS IN HEAVEN

GIVE US THIS DAY

OUR DAILIE BREAD

AND FORGIVE US OUR TRESPASSES

AS WE FORGIVE

THEM THAT TRESPASS AGAINST US

AND LEAD US

NOT INTO TEMPTATION

BUT DELIVER

US FROM EVIL

AMEN

If any in distress desire to gather
True comfort, let him seek it of
For we of hope and help are all bereaven,
Except thou aid us, Lord,
And thou dost aid us : therefore for the same
We praise thee singings
Of all our miseries cast up the summe :
Shew us thy joyes, and let
Thou dost dispose of us, even from our birth :
Whatever we wish
Thine is the earth, as are the planets seven :
Thy name be blessed here
Nothing is ours either to get or pay,
But what thou givest us,
Wherewith to clothe us, wherewith to be fed ;
For without thee we want
Nothing : we want no fauldes, no day without sin passes :
No man from sinning free did ever live,
Pardon us, Lord, our sinnes
If we forgive not others, thou dost not us :
We pardon give
Forgive us that is past, a new path tread us,
Direct us always in thy faith,
As thine own people and thy chosen nation,
Into all death, but
Thou that of all good graces art the giver,
Suffer us not to wander,
Us from the dangers of the world, the devill,
And flesh—so shalt thou free all
To these petitions let all church and lay-men
With one consent of heart and voice say

1. Thou art God and God alone,
And other gods than thee we will have none.
high a spirit pure.
2. No graven image then will we endure,
3. that we not vainly
May use the same, or any way profanely.
great day of rest we pray
4. In hope of which we keep thy sabbath day.
5. where it is true,
That honour is to prince and parents due.
to that trine state,
That did of nothing all the world create.
(for daily we have sinned)
6. Wherewith to succour us, and let's not want
lest missing of a meate,
We be enforced thro' poverty to steal.
7. Which are the stars, more than the sand by far.
More than the sand, and further,
our enemies, and further,
Last we transported be by wrath to murder.
be our fence.
8. And in our passions give us patience.
by thy grace, the which may call
Us from uncleanness, keep us that we fall
of which if quit
9. Then no flagitious act shall we commit.
the guiltlesse from the feare
Of tongues malicious that false witness beare.
thoughts defend at last,
Lest on our neighbour's goods our minds we cast.
shall be the character and clause
Praying that we may well observe these lawes.

From the Harleian MSS. in Brit. Mus. written by Dr. Francis Andrewes.

LAW REPORT.

No. XVI.—ON THE ERECTION OF AN ORGAN.

HILARY TERM, 1830.

JAY v. WEBBER.*

THIS was, in the first instance, a business of showing cause in the Episcopal Consistorial Court of Sarum, why a faculty should not be granted for confirming the erection of an organ, seventeen feet six inches in height, and, in width, nine feet, in the parish church of Tisbury, in the county of Wilts, and was promoted by the Rev. Simon Webber, the Vicar, and by one of the churchwardens, and others, parishioners and inhabitants of Tisbury, against James Jay, one of the churchwardens, and others, parishioners and inhabitants of the said parish. The organ had been erected, in pursuance of a resolution of vestry on the 16th of August 1826, at an expense of 244*l.* which sum had been defrayed by voluntary contributions. The organ was erected in May 1827, and upon a petition to the Bishop of the Diocese for a faculty confirming the erection of this organ, the grant was opposed on the ground "that it was inexpedient that a faculty should be decreed, at least without the usual clause in such faculties inserted, that the said organ should not be burthensome to the parishioners for keeping the same in order, or for an organist."

The cause was heard upon act on petition and affidavits, and on the 29th of July 1829, the Chancellor of the Diocese decreed the faculty: but reserved the consideration of the question of costs. From this decree an appeal was prosecuted to this Court.

Phillimore and Addams for the Appellants.

The King's Advocate and Dodson for the Respondents.

Judgment.—SIR JOHN NICHOLL.—This is an appeal from the Consistory Court of Salisbury, where it was originally a proceeding to obtain a faculty confirming the erection of an organ in the parish church of Tisbury, Wiltshire, the application being made by the minister and one of the churchwardens, and opposed by the other, and by several parishioners.

The usual proceedings were had: affidavits were exhibited on both sides, and the faculty was finally decreed; and from

that decree the parishioners have appealed.—The *præsertim* of the appeal is, that the Judge of the court below "did order or decree that, an organ having been erected by voluntary contributions, and being now standing in the parish church of Tisbury, (which organ was erected without any expense to the parish in consequence of a vote of a vestry regularly called and assembled,) a licence and faculty should be granted under the seal of his office, confirming the erection of the said organ, and, by so ordering or decreeing, did virtually reject the prayer of James Jay, (one of the churchwardens,) John Bennett and others, parishioners and inhabitants of the parish aforesaid, that is to say, that the said faculty might not issue without the insertion of a clause therein, that the expense of playing and keeping in repair the said organ, should not be defrayed at any time by any rate, tax, or assessment, to be levied on the inhabitants of the parish." So that no objection is offered to what has been already done—the erection of the organ by voluntary subscriptions, nor to the playing upon it—provided the expense also is defrayed by voluntary subscriptions. But the appellants complain, that a clause has not been inserted in the faculty protecting the parish against any future expense by rate, either for playing on, or repairing this organ.

The only question then is, whether the faculty is invalid in law, or whether at least, the discretion of the Ordinary has been improperly exercised in granting a faculty without such a clause. Cases of this sort do not often come before the Court in a contested form; they generally pass *sub silentio* and without opposition. This may account for a clause being often inserted, exonerating the parish from all expenses. Here the expenses of erection formed no burthen on the parish, and the faculty decreed does nothing more than confirm that erection. I have heard no authority cited to the effect that such an approbation of the erection of an organ, by voluntary contributions, will have the effect of neces-

* A clause, providing against any future expense falling on the parish, need not be inserted in a faculty confirming the erection of an organ by voluntary contributions, and with the consent of the vestry, in a parish church. The sentence of court below affirmed with costs.

sarily burthening the parish with the costs of repairs, or the expense of an organist. I have heard no authority quoted showing that the faculty is not legal, because there is no clause prospectively binding the parish against paying an organist by rate, if the parish, acting by its vestry, should think fit hereafter so to do.

If the faculty had directed, that the performance upon, and repairs of this organ, should in future be paid for out of the parish rates, that might be a legal objection; for the Ordinary has no power to bind the parish to an expense for an article which is not absolutely necessary. A notion, indeed, formerly existed, that by an unanimous vote of the parish a clause might be inserted that the expense should be paid out of the rates; and, accordingly, there are instances where such clauses have been inserted: but that is wrong in principle, for such unanimity may exist only at the actual time: the opinion and wishes of the parish may be wholly different after the lapse of a few years; and neither the Ordinary, nor the existing inhabitants have a right to bind their successors to an expense not legally necessary. In a collegiate church, organs may be necessary on account of the manner in which the service is there performed; but, in a parish church, it is not an article of legal necessity. It may be very edifying and beneficial, as it tends to excite attendance, and to aid and elevate devotion. The assistance of church music is beautifully described by Hooker, in a passage which it is unnecessary to quote;* and the propriety of the introduction of organs, as a part of religious worship, has been so generally acknowledged, that they have been admitted into all reformed churches, with the exception of the Scotch church, and of some few others. The erection of organs, therefore, in parish churches, is not to be discouraged, if the circumstances of the parish, regard being had to its opulence and population, and to the size of its church, offer no objections. Of these circumstances the Ordinary is to judge: on any expense to be incurred, the parish alone is to decide.

In the present case no objection has been offered, arising out of the circumstances of the parish. It contains a population of between four and five thousand souls. The rateable property is 10,000*l.* a year; and a rate for the salary of an organist would be, perhaps, one

penny in the pound. The erection of the organ is not suggested to have produced inconvenience to the parishioners in attending divine worship: it was erected by voluntary contributions, without any expense to the parish; and the erection was founded upon a previous order in vestry. The faculty, then, merely confirming the erection, appears perfectly proper, unless it could be shewn that, in point of law, by so doing, it binds the parish out of the rates to find an organist, and to keep the organ in repair. No authority has been quoted to show that such would be the effect. The parish is left quite at liberty. It may apply even to have the organ removed altogether, if such a measure could be shewn to be necessary, or even strongly beneficial, for the more important object of enabling the parishioners to attend public worship in the parish church. This faculty binds the parish to nothing. The Ordinary merely approves and confirms the erection of this organ by voluntary contributions. This is the doctrine I find laid down in these Courts.

Two cases have occurred within my own recollection—first, the Margate case. There a person offered to present the parish with an organ. The parish, by a resolution of vestry, applied for a faculty to erect it. This was objected to by a few individuals, upon the ground that the expense of erecting it would fall upon the parish, and that there was no provision for an organist. But the Court overruled the objection. In that case, the question was, whether the Ordinary should allow an organ to be erected; here the question is, whether the faculty, confirming the erection, is erroneous, because a clause of exoneration from future expenses is not inserted. The other was the Clapham case. In that case, the Commissary of Surrey had refused to allow a decree with intimation to issue, because there was no permanent provision for an organist. The Court of Arches, on appeal, reversed the decision, and decreed the faculty without such a clause.

I must, then, pronounce against the appeal, because the faculty does nothing to bind the parish. It leaves the matter quite open. It neither lays the burthen on the parish, nor prevents the parish undertaking it hereafter, if the vestry should choose to support such a burthen in case of the failure of voluntary contributions. I therefore remit the cause with the costs of appeal.

* Hooker's *Ecl. Polity*, b. 5. s. 38.

POLITICAL RETROSPECT.

DOMESTIC.—The Revenue for the quarter ending July 5th, shews an *apparent* increase on the year of 569,703*l.*; we say *apparent*, because the secret of concocting a revenue *précis* is one of the greatest arcana of a statesman, and the sums we *read* of, unless we are admitted into the conclave, are very apt to mislead. For instance, persons of plain common sense, would naturally conclude that an increase of the revenue would enable ministers to reduce the dead weight, and establish a sinking fund.—No such thing! The *prosperity* of our finances calls for an *issue* of *Exchequer Bills* to meet the expenses of the current quarter, to the amount of 7,322,423*l.*; which in the end must double the actual amount of the debt; and we suspect the public care very little whether the *funded* or *unfunded* debt be the largest, so long as they feel that they pay the interest of the *whole*. We trust our readers will bear these remarks in mind, when inspecting the public accounts; our countrymen *know* very little of the Whig-treasury-manceuvring. They are too apt to look at, what Mr. Hume calls, “the tottle of the whole,” without paying any regard to the items; but if the finances were as flourishing as they are represented, why the repeated clamour for retrenchment, and the almost avowed intention of attacking vested rights, and appropriating the revenues of the Church for secular purposes? The next quarter, we anticipate, will throw some light upon the subject.

The *House of Lords*, we grieve to say, has not fulfilled our expectations, and the Protestant Church of Ireland is now about to become mere matter of history. How long will the English Establishment survive?—and that once gone—how long will the Peers exist as a legislative body?—and then—we may *perhaps* reach 1849!!

The *House of Commons* have, since our last, been piously and patriotically engaged, in advocating the removal of what are called the Jewish disabilities—in other words, in labouring to introduce a body of legislators in the house of Parliament, who, descended from those who met our blessed Lord with shouts of “Crucify him, crucify him,” and finally perpetrated the accursed act, will now be called upon to legislate for his disciples, and, perhaps, may introduce amendments under the patronage of their *Christian* advocates, which may end, as a modest Hebrew once petitioned, in the conver-

sion of St. Paul's Cathedral into a Jewish synagogue.

We believe that the Church Spoliation Bill, in one house, and the Jewish Emancipation Bill in the other, are the only things worth noticing in their proceedings. The cause of the West India Slaves has been advocated by the saints—the murdered factory-children slaves have been left by the same saints to be murdered still.

PORTUGAL.—The last month has been pregnant with important events in this distracted country. The English captain who did *nothing*, has been superseded by another, who has done *every thing*; and his activity, combined with the treachery of Don Miguel's officers, has effected the capture of the royal fleet. Don Pedro, however, is not yet at Lisbon, and that distinguished officer and patriot, Marshal Bourmont, now commands the royal army; so that the rebels are not likely to succeed according to their boastings;—it is, indeed, pretty clear, that the Algarves are by no means unanimous in behalf of the ex-emperor, and the *general* rising in his favour is confined to a few idle brigands, and those who are overawed by the fear of being plundered by the motley crew of vagabonds, the dregs of every nation, who compose the *élite* of the buccaneering army.

FRANCE remains in a very unsettled state; insurrections continue in various departmental cities; Paris is to *appear*—tranquil, but an *émeute* is looked for during the “three glorious days.”

The statue of NAPOLEON has been replaced upon the column in the Place Vendôme.

RUSSIAN FINANCES.—The political aspect of affairs in this country is as favourable as possible. Her national debt, on January 1, 1833, amounted to 863,249,849 rubles, 47 kopeks in bank notes. To reduce the debt, 15,909,793 rubles 9 kopeks were applied in the year 1832. There remained in the sinking fund, in the beginning of this year, 18,080,224 rubles 80 kopeks. The amount of the bank notes in circulation, is 595,776,310 rubles.

THE COLONIES.—We have not yet learnt the feelings of the Colonists residing on their estates, respecting the Slave Emancipation Bill, but from various conjectures that have reached us, it is not expected to be very favourable.

CALENDARIUM ECCLESIASTICUM.

AUGUST, 1833.

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED.
9 SUNDAY after TRINITY.		
<i>Morning</i> .—1 Kings xviii.	Early Piety	{ Dr. Lardner. 183. N. Parkhurst. I. 69. Bp. Mant. II. 291.
Acts ii.	Church Communion	{ Bp. Beveridge. I. 29. Bp. Blomfield. 56.
Collect	Prayer for the Spirit's Aid	{ Dr. Hole. II. 279. Bp. Atterbury. I. 87.
Epistle, 1 Cor. x. 1—13.	Temptations	{ Xn. Rem. XII. 489. S. Wix. Bp. Van Mildert. II. 173.
Gospel, Luke xvi. 1—9.	Unjust Steward	{ J. Knight. 341. J. Hall. II. 209.
—	—	—
Appropriate singing Psalms {	C. I. 2, 3, (4), L.M. <i>Old Hundredth.</i> XXXVII. 1, 2, 3, P.M. <i>St. Martin's.</i>	
<i>Evening</i> .—1 Kings xix.	Elijah's Zeal	{ W. Reading. IV. 28. Bp. Van Mildert. I. 411.
Heb. vii.	Christ our Intercessor	{ Bp. Hopkins. 528, 538.
—	—	—
Appropriate singing Psalms {	XVIII. 1, 2, 3, L.M. <i>St. Olave's.</i> IX. 7, 8, 9, 10, C.M. <i>St. Ann's.</i>	
10 SUNDAY after TRINITY.		
<i>Morning</i> .—1 Kings xxi.	Ahab's Humiliation	{ Bp. Mant. III. 251. W. Reading. II. 416.
Acts ix.	Jesus the Messiah	{ Pastoralia, Ser. 42. Dr. I Barrow. II. 180, &c.
Collect	Prayer that God may listen to our Petitions	{ J. Slade. II. 407. Dr. S. Clarke. VI. 105.
Epistle, 1 Cor. xii. 1—11	Diversity of Gifts	{ Bp. Newton. I. 121. S. Wilks. 340.
Gospel, Luke xix. 41—48	Compassionate Prophet	{ J. Hall. II. 225. A. Munton. 117.
—	—	—
Appropriate singing Psalms {	LI. 1, 2, 3, S.M. <i>St. Bride's.</i> LXXII. 7, 8, 11, 12, C.M. <i>Bath.</i>	
<i>Evening</i> .—1 Kings xxii.	Death of Ahab	{ W. Reading. IV. 43. Bp. Hall's Contemp. B. XIX.
James i.	Our Sins from Ourselves	{ Abp. Tillotson. II. 377. Dr. Moss. VII. 265.
—	—	—
Appropriate singing Psalms {	CXLVI. 1, 2, 3, 4, C.M. <i>Irish.</i> Evening Hymn.	
11 SUNDAY after TRINITY.		
<i>Morning</i> .—2 Kings v.	Naaman	{ Dr. Tottle. 72. Bp. Babington. 289. Bp. Hall's Contemplations, Book XIX. p. 1307.
Acts xvi.	Saving Faith	{ Abp. Sharp. III. 140. Bp. Beveridge. II. 403, &c.
Collect	Prayer for Grace to keep God's Commandments	{ Bp. Beveridge, Thesau. The- olog. on Titus II. II. 11, 12, and 2 Pet. iii. 18.
Epistle, 1 Cor. xv. 1—11	Divine Grace	{ Bp. Mant. II. 143. Dr. R. Lucas. V. 197, &c.
Gospel, Luke xviii. 9—14	Pharisee and Publican	{ Christian Remem. XII. 163. J. Hall. II. 241. J. Knight. 388.
—	—	—
Appropriate singing Psalms {	LXXXVI. 6, 7, 8, C.M. <i>Westminster New.</i> LXXXVI. 1, 2, 3, 4, C.M. <i>Abridge.</i>	
<i>Evening</i> .—2 Kings ix.	Jehu anointed King	{ W. Reading. IV. 57. Abp. Tillotson. III. 357.
1 Pet. iii.	Well-doing a Security against Evil {	{ Dr. W. Claggett. IV. 425.
—	—	—
Appropriate singing Psalms {	CXIX. 137, 138, 144, C.M. <i>Bezeley.</i> I. 1, 2, 3, 6, C.M. <i>Abingdon.</i>	

LESSONS, &c.	SUBJECT	AUTHORS to be CONSULTED.
12 SUNDAY after TRINITY.		
Morning.—2 Kings x.	Jehu	Pastoralia, Ser. 44. W. Reading, II. 448. Bp. Hall's Contemp. B. XX. Dr. Fiddes, 487.
Acts xxiii.	Conscience	Bp. Hopkins, 606. Abp. Tillotson, I. 353.
Collect	Prayer for Mercy	Dr. R. South on Ps. cxlv. 9. Bp. Dehon, I. 396.
Epistle, 2 Cor. iii. 4—9	Law and the Gospel	Bp. Smalridge, 309. Dr. Altham, I. 317, 340.
Gospel, Mark. vii. 31—37	The Deaf and the Stammerer	J. Hall, II. 257. Dr. Markland, I. 205.
Appropriate singing Psalms {	CXXVII. 1, 2, 3, c.m. <i>Burford</i> . CXLVII. 1, 3, 4, 5, c.m. <i>Irish</i> .	
Evening.—2 Kings xviii.	Hezekiah	Bp. Hall's Contemp. B. XX. W. Reading, IV. 71.
1 John ii.	Love of God and of the World inconsistent	Dr. J. Rogers, III. 85. Dr. Snape, I. 317.
Appropriate singing Psalms {	XLII. 10, 11, 12, c.m. <i>Sheldon</i> . CXXV. 1, 2, 4, 5, c.m. <i>St. Stephen's</i> .	

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTE OF RESPECT.

The parishioners of Frampton-upon-Severn have lately presented their minister, the Rev. H. West, M.A. with an elegant and costly piece of plate, in testimony of "their grateful sense of his benevolence to the poor, and of his zealous and faithful discharge of the duties of a Christian pastor."

On Sunday, June 30, the Rev. B. Spurrell, M.A., upon the occasion of his appointment to the chapelry of Holt, near Bradford, Wilts, preached an excellent and appropriate farewell sermon from Eph. vi. 24, to an attentive congregation at St. Mary's Church, Scarborough, where he had been curate for nearly four years, and had gained the esteem and respect of all who knew him, by a diligent discharge of his duties, and by his exemplary conduct.

ORDINATIONS.—1833.

Winchester July 7.

DEACONS.

Name.	Degree.	College.	University.	By Bishop of
Braune, George Martin	B.A.	Sidney Sussex	Camb.	Winchester
Carter, Richard Foster	B.A.	St. John's	Camb.	Winchester
Cathrew, Edward John	B.A.	Corpus Christi	Camb.	Winchester
Dunn, Robert James	B.A.	Exeter	Oxf.	Winchester
Elliott, Charles Boileau	B.A.	Queen's	Camb.	Winchester
Hogarth, David . (let. dim.)	Literate			Winchester
Larken, Edmund Roberts	B.A.	Trinity	Oxf.	Winchester
Maddock, Edward Knight	B.A.	Catharine Hall	Camb.	Winchester
Pooke, William Henry	B.A.	Worcester	Oxf.	Winchester
Tate, William Bunting	M.A.	Trinity	Camb.	Winchester

PRIESTS.

Beadon, Richard A'Court (let. dim.)	B.A.	St. John's	Camb.	Winchester
Bray, William	B.A.	Exeter	Oxf.	Winchester
Carey, Henry	B.A.	Worcester	Oxf.	Winchester
Kempt, Robert . (let. dim.)	Literate			Winchester
Newell, Percy Joseph	B.A.	Magdalen Hall	Oxf.	Winchester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>By Bishop of</i>
Payne, Edward	M.A.	New	Oxf.	Winchester
Pearson, Arthur Hugh	(<i>let. dim.</i>) B.A.	Queen's	Camb.	Winchester
Richardson, Henry Kemp	B.A.	Trinity	Camb.	Winchester
Stevens, James	M.A.	St. John's	Oxf.	Winchester
Touzel, Heliér	B.A.	Sidney Sussex	Camb.	Winchester

Deacons, 10.—Priests, 10.—Total, 20.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Crane, Robert Prentice	Domestic Chapl. to Lord Stuart De Rothsay.
Duffield, M. D.	Domestic Chapl. to Lord Western.
Dyer, William	Domestic Chapl. to Lord de Saumarez.
Mackie, Charles	Head Mast. of Free Grammar School at Appleby.
Marsden, J. Howard	Lect. in Divinity at St. Bees Coll. Cumberland.
Myers, Thomas	Chapl. to Lord Viscount Lorton.
Skelton, Joseph	Mast. of Grammar School at Scarborough.
Snooke, Hargood Bettesworth	Domestic Chapl. to Earl Grey.
Wells, Gifford	Head Mast. of Grammar School at Stourbridge.

PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Athawes, John.	Great Loughton, R.	Bucks	Lincoln	Trin. Coll. Camb.
Baker, Robert Geo.	Stevenage, R.	Herts	Lincoln	Wm. Barker, Esq.
Ball, John	{ Oxford, St. Giles, V. & — St. Mary, C.	{ Oxford	Oxford	St. John's Coll. Oxf.
Blofield, Thomas J.	{ Old Sodbury, V. <i>with</i> Chipping Sodbury, C.	{ Gloster	Gloster	D. & C. of Worcester
Bolland, William	Waltham Cross, C.	Herts	London	Bp. of London
Boscawen, Hon. J. E.	Titchhurst, V.	Sussex	Chich.	D. & C. of Cant.
Bury, Charles	Albrighton, C.	Salop	L. & C.	Wm. Spurrer, Esq.
Chatfield, W. A.	Stotfold, V.	Beds.	Lincoln	Trin. Coll. Camb.
Cheales, Henry	Burton Penwardine, V.	Lincoln	Lincoln	H. Handley, Esq.
Cookson, Charles	Min. Can. of Cath. Ch. of	Peterborough		D. & C. of Peterboro
Cox, R. A.	Montacute, V.	Somerset	B. & W.	John Phelps, Esq.
Crane, R. Prentice	Heybridge, V.	Essex	London	D. & C. of St. Paul's
Crofts, Henry	Linton, One Med., R.	W. York	York	The King
Cubitt, John	Oxwich, R.	Norfolk	Norwich	John Blake, Esq.
Delacour, Charles	Heckington, V.	Lincoln	Lincoln	Rev. H. B. Benson
Draپر, Wm. Yorke	Brook, R.	Kent	Cant.	D. & C. of Cant.
Dukinfield, C. E.	{ Edenhall, V. with Langwathby, C.	{ Cumb.	Carlisle	D. & C. of Carlisle
Etty, J. S.	Min. Can. in Cath. Ch. of	Winchester		
Fendall, James	Comberton, V.	Camb.	Ely	Jesus Coll. Camb.
Garnier, Thomas	Wanborough, V.	Wilts	Salisbury	D. & C. of Winchester
George, William	Bridell, R.	Pemb.	St. David's	The Freeholders
Gillmor, William	Earls Heaton, St. Peter, C.	W. York	York	V. of Dewsbury
Graham, John	{ Hinxton Coombes, V. and Swavesey, V.	{ Camb.	Ely	Jesus Coll. Camb.
Harrison, W.	Crondall, V.	Hants	Winchest.	St. Cross Hospital
Hilton, John	St. Nicholas Wade, V.	Kent	Cant.	Abp. of Cant.
Jones, D.	Llandeilog, V.	Cardigan	St. David's	R. Stanley, Esq.
Kempe, Edward M.	Lankinhorne, V.	Cornwall	Exeter	Miss Hewish
Landon, George	St. Erth, V.	Cornwall	Exeter	D. & C. of Exeter
Maitland, Thomas H.	South Moulton, P.C.	Devon	Exeter	D. & Cns. of Windsor
Meller, T. W.	Haddenham, P.C.	Camb.	Ely	Archdn. of Ely
Mickleburg, James	Ashill, V.	Somerset	B. & W.	{ Preb. of Ashill in Wells Cath.
Molson, William	Markby, P.C.	Lincoln	Lincoln	P. Massingberd, Esq.
Newbolt, W. R.	Somerton, V.	Somerset	B. & W.	Earl of Ilchester
Norman, C. M. R.	Northwold, R.	Norfolk	Norwich	Bp. of Ely

Name.	Preferment.	County.	Diocese.	Patron.
Owen, J.	Llechryd, C.	Cardigan	St. David's	{ Thos. Lloyd, and C. Longcroft, Esqs.
Parker, William . . .	Saham Toney, R.	Norfolk	Norwich	New Coll. Oxf.
Richards, George . .	Walkhampton, V.	Devon	Exeter	Sir Ralph Lopez, Bt.
Soames, Wm. Aldwin .	Greenwich, V.	Kent	Rochester	The King
Tatham, William . . .	Great Oakley, R.	Essex	London	St. John's Coll. Camb.
Waddington, George {	Masham, V.	N. York	} Chester	Trin. Coll. Camb.
	with Kirkby Malzeard, V.	W. York		
Wilkins, Thomas . . .	Collingbourne Kingston, V.	Wilts	Salisbury	D. & C. of Winchester
Wilson, Thos. D. H.	Hinderclay, R.	Suffolk	Norwich	Rev. T. D. H. Wilson

CLERGYMEN DECEASED.

Died, lately, in the forty-second year of his age, at his vicarage of Feltham, in Middlesex, the Rev. JOSEPH MORRIS, M.A. and F.R.S. eldest son of the late John Morris, Esq. of Staines, and formerly of Corpus Christi College, Cambridge.

In the retired circle in which Providence had placed him, no man could be more highly or justly valued. Equally conscientious in the discharge of his parochial and domestic duties, he commanded the respect, esteem, and affection of all around him. Amidst the threatening aspect and wavering character of the times, Mr. Morris's orthodoxy and his loyalty were alike unshaken. His acquirements were various and extensive; and, had he enjoyed leisure to display them, he might have made no ordinary figure in the literary annals of his country.

Name.	Preferment.	County.	Diocese.	Patron.
Bolland, John Gipps	Fetcham, R.	Surrey	Winchest.	Rev. J. G. Bolland
	Ipstone, C.	Staff.	} L. & C. {	} Freeholders
Carlisle, William . .	{ Sutton le Dale, R. with Duckmanton, V.	{ Derby		
Catlow, J. S.	{ Copenhall, R. and Madeley, V.	{ Chester Stafford	{ Chester L. & C.	{ Bp. of Lich. & Cov. Lord Crewe
Clavell, John	{ Church Knowle, R. with Kimmeridge	{ Dorset	Eristol	W. Richards, Esq.
Hutton, Henry	Beaumont, R.	Essex	London	Guy's Hospital
Jones, John	Llangynllo, R.	Cardigan	St. David's	Freeholders
Mathew, George . . .	Greenwich, V.	Kent	Rochester	The King
Morris, Joseph. . . .	Feltham, V.	Middlesex	London	
Neve, Charles.	{ Brierly Hill, P.C. and Kilmersdon, V.	Worcester	Worcester	
Stuart, John Francis	Lower Gravenhurst, R.	Somerset	B. & W.	Lord Chancellor
Tourney, Wm. D.D. {	{ Preb. of Cath. Ch. of Peterborough and Preb. in Coll. Ch. of Westminster	Beds.	Lincoln	Lord Chancellor
Townshend, Thomas	Aisthorpe, R.	Lincoln	Lincoln	Mrs. Mangles
Vyse, John.	Wootton, R.	Northam.	Peterboro	Exeter Coll. Oxf.
White, John	{ Preb. of Cath. Ch. of Salisbury and Hardwick, R.	Bucks	Lincoln	Bp. of Salisbury
	Bucknell, R.	Oxford	Oxford	New Coll. Oxf.
Yeomans, W. Bohun	and Warndon, R.	Worcester	Worc.	{ B. Johnson, Esq. as Trustee for R. Berkley, Esq. a Roman Catholic

Name.	Appointment.
Evans, Benjamin.	Under Mast. of Harrow School.
Wall, John Whitmore	Fell. of New Coll. Oxf.

OXFORD.

ELECTIONS.

On the last day of Act Term, the Rev. Godfrey Faussett, D.D. late Fellow of Magdalen College, was unanimously re-elected Margaret Professor of Divinity.

Mr. William Boyd, B.A. of University College, has been elected Fellow of that Society, on the Northumberland Foundation.

Mr. J. Carey, B.A. and Mr. Gustavus

Townsend Stupart, Commoner of Exeter College, have been elected Fellows of that Society, on the Guernsey Foundation.

The Rev. George Edward Gepp, B.A. the Rev. Arthur Charles Torbutt, B.A. and Thomas William Allies, B.A. Scholars of Wadham College, have been elected Probationary Fellows of that Society. And on the same day, Mr. Lewis Evans and Mr. John Cooper, Commoners of Wadham College: Mr. Edward Wyndham Tuffnell, of the county of Somerset, and Mr. George Domville Wheeler, Commoner of Oriol College, also a native of the county of Somerset, were elected Scholars of Wadham College.

Mr. Charles Rew, Mr. Henry Heming, and Mr. Henry James Farrington Cox, have been admitted Fellows of St. John's College; and Mr. Henry William Burrows, from Merchant Tailors', and Mr. George Martin Bullock, from Bristol, Scholars of that Society

DEGREES CONFERRED.

DOCTOR IN MEDICINE.

Chas. Badham, (Radcliffe's travelling Fellow,) University Coll.

ELECTIONS.

George Ray, B.A. of St. Peter's College, has been elected a Foundation Fellow of that Society.

The Earl of Compton, son of the Marquis of Northampton, Lord Thurlow, the Hon. W. J. Wentworth Fitzwilliam, and the Hon. Philip York Saville, have been admitted of Trinity College.

GRACE.

A Grace to the following effect has passed the Senate.

To allow the Syndics for Building an Anatomical Museum and Lecture Rooms, for the Professors of Anatomy and Chemistry, a sum of money not exceeding £220 for the fitting up the same, in addition to the sum voted for the erection of those buildings.

DEGREES CONFERRED.

HONORARY MASTER OF ARTS.

Sir David Brewster, Trinity Coll.

On Tuesday, July 5, being Commencement Day, the following Doctors and Masters of Arts were created:—

DOCTORS IN DIVINITY.

Rev. Samuel Lee, Trinity Coll.
Rev. William Steven Gilly, Catharine Hall.

DOCTORS IN PHYSIC.

William G. Peene, Trinity Coll.

DOCTOR IN MUSIC.

Benjamin Blyth, Magdalen Hall.

BACHELORS IN MEDICINE, WITH LICENCE TO PRACTISE.

William Duke, Magdalen Hall.
Jas. Edwd. Winterbottom, St. John's Coll.
(Grand Comp.)

MASTERS OF ARTS.

James Mitchell, Christ Ch. Grand Comp.
George Lloyd, St. John's Coll. Grand Comp.
Philip Twells, Worcester Coll.
Rev. Thomas Whitaker, Worcester Coll.
Rev. Edward Payne, Fell. of New Coll.
Rev. Robert J. Rolles, Fell. of New Coll.
Robert Jas. Mackintosh, Fell. of New Coll.
George Fred. Fowle, Fell. of Exeter Coll.
Samuel Grimsbaw, Brasennose Coll.
John Griffiths, Fell. of Wadham Coll.
Rev. Geo. William Murray, Merton Coll.

BACHELORS OF ARTS.

Kenelon Digby, Christ Church.
John Ellison, Christ Church.
Charles Wm. Bingham, Fell. of New Coll.
H. Blackstone Williams, Fell. of New Coll.
Thos. Bradley Fooks, Fell. of New Coll.
Hon. Henry Bertie, Christ Church.
Edward Hardwicke, Queen's Coll.
Chas. Lewis Cornish, Fell. of Exeter Coll.

CAMBRIDGE.

DOCTOR OF CIVIL LAW.

Richard Samuel Dixon, Trinity Hall.

LICENTIATE IN PHYSIC.

Disney Launder Thorp, Caius Coll.

BACHELOR IN CIVIL LAW.

John Stuart Roupell, Trinity Hall.

BACHELORS IN PHYSIC.

George Fabian Evans, Caius Coll.
Algernon Hicks, Magdalen Coll.

MASTERS OF ARTS.

Thomas William Greaves, St. John's Coll.
Albert Way, Trinity Coll.

BACHELOR OF ARTS.

Henry Barlow, St. John's Coll.

The Rev. Dr. Lloyd, of Trinity College, Dublin, was admitted *ad eundem* of this University.

Charles Morgan Lemann, Trinity Coll.
James Johnstone, Trinity Coll.

DOCTOR OF CIVIL LAW.

Richard Samuel Dixon, Trinity Hall.

MASTERS OF ARTS.

KING'S COLL.

J. Wolvey Astley

George Thackeray

Thomas Philpotts

Charles Luxmoore

ST. PETER'S COLL.

Comyns Tucker

G. Harvey Vachell

Rowland Fawcett

Edmund Cory

William Fletcher

Henry Dowell

Matt. D. Williams

Wm. F. Raymond

Thomas Moore

Wm. John James

Robert Hawthorn

James Kirkpatrick

CLARE HALL.

Philip William Ray

William H. Molineux

Wm. Perceval Baily

Thos. Dickinson Hall

Wm. Knapp Jonas

Thomas Hills

L. Erasmus Dryden

Ben. Thos. Williams

PEMBROKE COLL.

Henry Thos. Liveing

Thos. England

Rich. Nelson Barnes

CAIUS COLL.

J. Medows Rodwell

Thomas Wall

Stephen Jackson

Wm. Handley Bland

William Jay

Robt. Chas. Vaughan

T. L. J. Sunderland

TRINITY HALL.

Pet. Le Neve Foster

CORP. CHR. COLL.

Jas. Septimus Cox

Joseph Pullen

Edwin Steventon

Charles Chapman

John Hooper

Thos. Charles Barton

Henry Geo. Walsh

Thomas Dwyer

William Millett

James Elliott

Samuel Leggatt

Chas. F. Bagshawe

J. Calvert Blathwayt

Thomas Browne

QUEEN'S COLL.

Frederick Hose

W. Dixon Rangeley

Francis Upjohn

Joseph Brown

Jas. Edward Dalton

Edward Weigall

Jas. Langton Clarke

Jas. S. Shackelford

George Kember

Edm. Long Eve

Frederick Norris

Samuel Newall

CATHARINE HALL.

Wm. Daniel Fyson

Henry Kuhff

Philip Simpson

Josiah Crofts

Andrew Watson

JESUS COLL.

James Samuel Lake

Samuel Rowe

Samuel Coates

Robert Ingram

CHRIST'S COLL.

Adam Fitch

James Penfold

G. Vaughan Jackson

Wm. Darwin Fox

Thomas Burroughes

George Shupson

Wm. Fred. Carter

E. Armett Powell

ST. JOHN'S COLL.

Thos. Greenwood

W. Morrell Lawson

C. Cardale Babington

Fred. Chas. Crick

Chas. Thos. Whitley

Charles Merivale

Christopher Clarke

J. Maurice Herbert

Jos. Dunnington

Wm. Panton Walker

John Hodgkinson

Jno. Castle Burnett

James Colley

John Fielden

Edmund Carrington

Wm. Fred. Beadon

John Lawes

Frederick Reade

William Singleton

Jonath. Blackburne

Charles Pritchard

F. John Stainforth

George Wharton

George Moody

Samuel Shields

William Hewson

Herbert C. Marsh

E. Hayes Pickering

Thos. Leonard Hill

G. Stammers Barrow

John Browne

Wm. Windham Farr

MAGDALENE COLL.

George Urquhart

Edward Dodd

John Foster

Henry J. Lockwood

G. Frankland Lewis

Edward Yardly

F. T. W. C. Fitzroy

A. Allicocke Young

Henry J. Jackson

William Breynnton

TRINITY COLL.

Charles Lestourgeon

Weeden Butler

Samuel Marindin

Leonard Thompson

J. Mitchell Kemble

Joseph Mann

Thomas Wilkinson

Thos. Henry Steel

T. Borrow Burcham

Christ. Wordsworth

John Moore Heath

John Frere

John Wilson

Urban Smith

William Foulger

Edward Vaux

E. Harmer Ravenhill

W. Lloyd Birkbeck

Wm. John Travis

William Colquhoun

Charles Bigsby

C. Eboral Rogers

James Brogden

Peter Carey

Charles Hebert

Henry Prater

Thomas Myers

Jos. Yates Cookson

F. William Rhodes

Wm. Bunting Tate

Richard Mosley

William Ramshay

H. Belmont Sims

E. A. Illingworth

Anthony Gordon

Rich. Peter Hoare

Thomas Wilson

Stephen Davies

Jas. Frederick Todd

R. Chenevix Trench

George Arkwright

Joseph Taylor

Thomas Greenwood

Thomas Quayle

John Fearnley

Wm. G. Ponsonby

Edwin Hill Handley

EMMANUEL COLL.

Frederick Watkins

Roger Buston

William Wall

Jas. Richard Brown

Wm. Charles Holder

SIDNEY COLL.

George Johnson

J. W. L. Heaviside

M. T. S. Raimbach

Vicesimus K. Child

T. Francis Layng

DOWNING COLL.

William P. Hulton

Thos. P. Michell.

BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

The third meeting of this Association commenced at Cambridge, on Monday, the 24th of June, in accordance with a resolution passed at Oxford last year. The objects of the Association are, as many of our readers know, "to give a stronger impulse and more systematic direction to

scientific inquiry, to promote the intercourse of those who cultivate science in different parts of the British Empire with one another, and with foreign philosophers, and to obtain a greater degree of national attention to the objects of science, and a removal of any disadvantages of a public nature which impede its progress." Its first meeting was held at York, in 1831 ;

Oxford had next the honour of receiving within its walls the many distinguished characters of this Association; and Cambridge has now witnessed a combination of talent never before seen within its precincts.

Many individuals were admitted members of the Association on Monday, and the Friday and Saturday previous. Arrangements were made to facilitate the objects of the Association, and it was settled that meetings of the Sections, composed of some of the most eminent members of the different branches of science, should be held in the morning, general meetings of the society at one, and in the evening, at which the sectional meetings were returned or a lecture delivered. The University had kindly allowed the use of the Senate House for the general meetings, and the sectional meetings and other business of the Association took place in the Schools, and halls of Trinity Hall and Caius College.

The following are the different Sections :

- I. *Mathematical and General Physics.*
- II. *Chemistry, Mineralogy, &c.*
- III. *Geology and Geography.*
- IV. *Natural History.*
- V. *Anatomy, Medicine, &c.*

Some of them proceeded to the business of receiving and discussing communications.

In the evening the members already arrived met in the Senate House, and a discussion was resumed, which had been begun in the Physical section in the morning, on the phenomenon of *Aurora Borealis*.

On Tuesday, June 25, a meeting of the Committee took place at ten o'clock, in the hall of Trinity Hall, on general business.

At eleven and twelve meetings of the Sections were resumed in the schools, and Caius College Hall, for receiving and discussing communications, &c. The following were the subjects :

SECTION A. *Mathematics, &c.*

1. Remarks on certain Atmospheric Phenomena observed at Hull in March and April, 1833. By G. H. Fielding, Esq.
2. On Naval Architecture. By J. Owen, Esq.

SECTION B. *Chemistry, &c.*

An account was read of some experiments relating to Isomorphism, undertaken at the request of the Association, by Dr. Turner and Professor Miller.

A communication was afterwards made to the Committee by Dr. Daubeny, on the

Nature and Quantity of the Gases given off from the surface of the water in certain Thermal Springs.

SECTION C. *Geology and Geography.*

Mr. Taylor exhibited sections of the shafts of the deepest Mines, and gave some particulars respecting them.

SECTION D. *Natural History, &c.*

1. Observations relative to the Structure and Function of Spiders. By Mr. Blackwall.

2. Observations on the Pith of Plants. By Professor Burnett.

SECTION E. *Anatomy and Medicine.*

1. Observations on the Structure and Functions of the Nervous System. By Dr. Macartney, of Dublin, who detailed a considerable number of highly interesting and important original facts.

At one o'clock, the first general meeting was assembled in the Senate House. The meeting was extremely numerous, and composed of a large proportion of the most eminent men of science in this country, and among them a considerable number of foreigners. Dr. Buckland took the chair as the President of the last meeting, his office having not yet expired, but immediately resigned it. The new President, the Rev. Professor Sedgwick, then took the chair.

The Rev. W. Whewell read a very able paper, containing a review of the first volume of proceedings.

At the evening sitting, Mr. Taylor read a paper on Geology, which led to a lengthened discussion.

Wednesday, June 26.—The Sectional Meeting as before, at which the following papers and communications were read.

SECTION A.

1. Mr. Potter on the action of the Glass of Antimony on Light.

2. Account of a barometer cistern, by Mr. Newman. Communicated by Mr. Willis.

3. Account of a new reflecting telescope by Thomas Davison. Communicated by Mr. Turner.

4. Professor Overstead on the compressibility of water.

SECTION B.

A communication on the specific gravity of gases, by Dr. Dalton and Dr. Prout.

An account of the experiments relative to the sulphur salts.

Dr. Turner gave an account of his experiments on atomic weights.

Dr. Daubeny read a memoir on the action of light on plants, and on the action of plants on the atmosphere.

SECTION C.

Mr. Trevelyan exhibited specimens of Ceprolites and Fossil fish.

Mr. Murchison exhibited ordnance maps, geologically coloured by himself, of the counties of Salop, Hereford, Radnor, Brecon, and Carmarthen, accompanied by enlarged sections, and explained the mineral structure of the country described.

SECTION D.

1. A paper containing some observations on genera and sub-genera. By Mr. Jenyns.

2. On the water contained in bivalve shells. By Mr. Gray.

3. Some observations made by Mr. Ogilby on the classification of ruminating animals.

SECTION E.

1. Observations on the motion and sounds of the heart.

2. Observations by Mr. H. Earle, on the mechanical functions of the Bulb of Urethra.

Illustrations of the effects of irritant poisons on mucous surfaces.

Professor Sedgwick, the President, having taken the chair, the different chairmen of the Sections read the reports of their proceedings; after which

Mr. Peacock read a paper on Mathematics, Professor Lindley read a scientific paper on Botany, and Mr. Rennie read a paper on Hydraulics.

In the afternoon a very splendid entertainment was given in Trinity College hall. The Vice-Master (Rev. J. Brown) presided.

In the evening, meetings of the Sections, and a very splendid display of fire-works in the grounds of King's College, conducted by Mr. Deck.

Thursday, June 27. — At a congregation this morning, the following gentlemen of this University were admitted to Honorary Degrees.

The Earl Fitzwilliam, LL.D. Trin. Coll.

Sir Charles Lemon, M.A. Trinity Coll.

Sir T. Macdougall Brisbane, M.A. Trin. Coll.

At the same time the undermentioned gentlemen were admitted to *ad eundem* degrees:—

W. Buckland, D.D. Ch. Ch. Oxford, Professor of Geology.

T. R. Robinson, D.D. Dublin, Professor of Astronomy at Armagh.

Rt. Hon. D. Gilbert, LL.D. Pemb. Coll. Oxf.

Dionysius Lardner, LL.D. Dublin.

J. Macartney, M.D. Trinity Coll. Dublin.

W. E. Honey, B.D. Exeter Coll. Oxford.

C. J. Laprimaudaye, M.A. St. John's Coll. Oxf.

R. Walker, M.A. Wadham Coll. Oxford.

J. Stroud, M.A. Wadham Coll. Oxford.

C. Wordsworth, M.A. Ch. Ch. Oxford.

W. Palmer, M.A. Magdalen Coll. Oxford.

W. R. Bromell, M.A. Pemb. Coll. Oxford.

P. Bury Duncan, M.A. New Coll. Oxford.

John Wilson, M.A. Queen's Coll. Oxford.

E. Denison, M.A. Merton Coll. Oxford.

J. Sabine, M.A. Trinity Coll. Dublin.

Lord Morpeth, M.A. Ch. Ch. Oxford.

Rt. Hon. Sturges Bourne, M.A. Ch. Ch. Oxf.

F. Plumptre, M.A. University Coll. Oxf.

Humphry Lloyd, M.A. Dublin.

W. Vernon Harcourt, M.A. Ch. Ch. Oxf.

Sir John Mordaunt, M.A. Ch. Ch. Oxf.

Charles Lacey, M.A. Ch. Ch. Oxford.

William Cureton, M.A. Ch. Ch. Oxford.

Baden Powell, M.A. Oriel Coll. Oxford,

Savilian Professor.

Sir T. Dyke Acland, M.A. Ch. Ch. Oxf.

J. E. Winterbottom, M.A. St. John's Coll. Oxf.

C. Hotham, M.A. University Coll. Oxf.

J. Forster Alleyne, M.A. Balliol Coll. Oxf.

W. Kerr Hamilton, M.A. Merton Coll. Oxf.

Lord Sandon, M.A. Christ Church Oxf.

R. Bassett Wilson, M.A. Univ. Coll. Oxf.

W. R. Courtenay, B.C.L. All Souls Coll. Oxf.

Lord Adare, B.A. Trinity Coll. Dublin.

W. R. Hamilton, B.A. Trin. Coll. Dublin.

At one o'clock the Association again held their meeting, at which the accounts were submitted to the meeting by Mr. Taylor, from which it appeared that the funds of the Association were in a most flourishing condition, and he added to this the most gratifying intelligence, that when this meeting was opened on Monday last in that room, the members amounted to 688; but that up to this time there had been admitted as members during the last three days, no less than 689 names, making in all 1377 members.

The Presidents of the different Sections then read their reports. After which,

Professor Christie read a paper upon magnetism.

Mr. Whewell read a paper on the strength of materials, for Mr. Barlow, who was absent.

A very large meeting took place in the Senate-house at half-past nine o'clock in the evening.

Mr. Whewell delivered a very able and interesting address on the subject of tides.

Professor Farish addressed the meeting on the power of steam as applied to

carriages, contending that it might be more judiciously employed upon the common roads than upon rail-ways.

Friday, June 28.—This being the last day of the Association assembling, the meeting was more fully attended than any of the preceding ones.

The President stated that the address delivered on Tuesday by Mr. Whewell, on the report of the last year, had been printed, and a copy would be delivered gratuitously to any member or lady applying for it.

The thanks of the meeting were then voted to Mr. Whewell for his handsome conduct in printing the address at his own expense.

The Chairmen of the different sections then read their reports; after which

Mr. Challice read a paper on the theory of fluids.

The President then stated that since the previous morning three gentlemen had enrolled their names as members; namely, Dr. Chalmers, Professor Jamieson, and Dr. Henry, sen. The President having put the question, they were elected amidst loud acclamation.

The President next stated that he had to announce that the General Meeting for 1834 would take place at Edinburgh, in September, probably in the early part of that month.

The President then read a list of the officers appointed by the general committee for the next year:

President, Sir T. M. Brisbane.

Vice-Presidents, { Sir David Brewster
 { Dr. Robinson, (Armagh)

Secretary, Rev. W. V. Harcourt
Assistant Secretary, Mr. John Phillips
Treasurer, Mr. John Taylor
Secretaries for Edinburgh, Mr. J. Robison
and Professor Forbes.

———— Dublin, Prof. Lloyd and Mr. Luby.

———— Oxford, Dr. Daubeny, Prof. Powell.

———— Cambridge, Rev. Mr. Whewell
and Professor Henslow.

The learned Chairman then read the names of the gentlemen who were to compose the Council for the ensuing year, and also recommendations from the different Sections, that sums of money amounting to 600*l.* should be applied to the promotion of scientific objects, under the superintendence of different gentlemen, whose names he read.

Professor Babbage, at the request of the Chairman, then read from a letter which he had published, addressed to Sir David Brewster, the particulars of the object he proposed to accomplish by the publication of *The Constants of Nature and Art*; and remarked that one of the greatest objects it would accomplish would be to furnish us with a map of what we did not know. This would excite emulation, and would do more than any thing else to convey to distant times the exact state of knowledge in the country in which it was produced.

The Chairman then said, he had only to perform the last duty of his office, and dissolve the meeting.

As soon as the meeting in the Senate-house had dispersed, about 570 of the members of the Association repaired to the large hall of Trinity College, where an elegant cold collation had been prepared; the President of the Association taking the chair. The collation was given by the resident members of the University.

NOTICES TO CORRESPONDENTS.

We will think of "A. D."

The "Supplement" of "An Old Subscriber" we should never have courage to publish, particularly his thirteenth question.

ERRATA.—Page 390, bottom line, for "Suttonians," read "Huttonians." Page 392, line 17, for "understated in," read "undistorted by." Page 393, line 4, for "Mansell," read "Mantell." Page 420, line 29, for "it has provided accommodation for 240,000 in twelve years; but the population of the country has increased 3,000,000 in the same time," read "it has provided accommodation in twelve years for 240,000, which is only one-tenth of the increase in the population for the same period."